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THE

Present State

OF THE

JEWS:

(More particularly relating to those in *BARBARY.*)

Wherein is contained an exact Account of their CUSTOMS, Secular and Religious.

To which is annexed a Summary Discourse of the *Misna*, *Talmud*, and *Gemara*.

By *L. Addison*, one of his Majesties Chaplains in Ordinary; and the Author of the late *Revolutions* and present *Customs* of the Kingdoms of *Fez* and *Morocco*.

Alius alio plura invenire potest, nemo Omnia.

LONDON:
Printed by *J.C.* for *William Crooke*, at the *Green Dragon* without *Temple-Bar*; and to be sold by *John Courtney* Bookseller in *Sarum*. 1675.

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TO THE

RIGHT HONOURABLE

SIR

JOSEPH WILLIAMSON,

Principal Secretary of STATE,
and one of his Majesties most Honourable Privy Council.

Right Honourable,

THat *Generousneß* which pardoned my first *Addreß* (of this Nature) to your *Honour*, has onely served to Embolden a *Second*. It faring with Scriblers, as with those *Votaries* who never forsake the *Saint* they once finde *Propitious*.

If the ensuing Discourse treated of Maxims of *Rule*, there would need no Apology for its *Dedication* to a *Person* whose Prudence and Vertue have given *Him* the blessing of his Prince's Favour, and the Reputation as well in *Forrain* Countries as his *own*, of an excellent and profound *States-man*.

But what is here devoted to your Honour, is of a different, and (perhaps) of a much inferiour Character. The following *Papers* containing only a plain Account of the present Customs and Religion of the *Hebrew* People, Collected in some of those Hours the Employment would spare me, which for several years I underwent, abroad in the publick Service of our Religion, and in a *Latitude* that yielded no few opportunities of making these Observations.

That I have hereunto prefixed your *Name*, it was not for *Shelter* against the *Common Enemy*, *Rudeness* and *Censure*; nor onely to take this occasion of telling

ling the *World* how much I am obliged by your Favours. For though I am thereof truly sensible; yet this way of acknowledgement was never greatly welcome to those *Generous Persons, who are no less obliged by the benefits they bestow, than by those they receive.*

But besides all this, pardon me, Sir, that I take this opportunity to make Publick Recognizance of your Honours Eminent Bounty to (our *Common Mother*) Queens Colledge in *Oxon.* To which Antient Nursery of Loyalty and *Good Letters*, though your pious Liberality be already magnificent; yet they who know your Temper, believe that what you there have done, is but an Earnest of what you intend to do. For which a *Thankful Posterity* will for ever *Celebrate* and *Bless your Name.* But I dare not give my self the Liberty of expressing so much as a short Elogie, upon a Subject that is able to justify the largest Panegyrick. For

when I consider that you are one of those Publique Spirits, who under our *Gratious Soveraign* assert the *Individual Interest* of *Church* and *State*, I cannot hope the Grand Affairs of your *Eminent Place* should spare Minutes enough to peruse a longer Dedication.

That your Honour may long Live *Exalted* in *your Prince's Favour*, and Prosperous in your *Negotiations*, to the Encouragement and Promotion of true *Learning*, *Piety* and *Vertue*, shall be his incessant Requests to *Heaven*, and at all those Devotions cannot forget to be

Your Honours most humble, and most obliged Servant,

From *Milston*, neer *Ambrosbury* in *Wilts*, *Jan.* 28. 167⅘.

LANCELOT ADDISON.

To

TO THE READER.

I Shall not offer at any thing of Apologetick in behalf of the ensuing Discourse, but freely leave it to the Tribunal of the Reader, *whom I acknowledge to have an unquestionable Authority to Acquit or Condemn it.*

As to the Account it gives of the Jews, *I conceive there is not any so modern, nor in many things so particular and true; this being the Result of Conversation, and not of Report. And as to its* Composure, *it is neither so* exact *as to deserve* Commendation; *nor yet so* faulty *as to need much* excuse. *If it may do good to some, and no hurt to any, the Author has got his* ends *of its Publication.*

BOOKS

BOOKS

Newly Printed by *W. Crooke*.

THE *Primitive Institution*; or, a seasonable Discourse of *Catechizing*; wherein is shewn the Antiquity, Benefits and Necessity thereof; together with its suitableness to heal the present Distempers of the Church of *England*. By *L. Addison*, one of his Majesties Chaplains in Ordinary, and the Author of this Book.

Homer's *Odysses* translated into English by *Tho. Hobbes* of *Malmsbury*, with a large Preface concerning the Vertues of an *Heroique Poem*. By the Translator.

A Discourse of the Dukedom of *Modena*, shewing the Manner and Qualities of that People.

Brevis Demonstratio: The truth of Christian Religion Demonstrated by Reasons the best that have yet been out in English.

The *Court Leet* and *Court Baron*. By *Kitchin*. The 5th Impression.

The Flower-Garden: Being an exact way to Plant, Set, and Sow all sorts of Flowers. By *W. Hughes*.

THE

THE INTRODUCTION.

THough the *Jews* inveterate obſtinacy againſt the Truth, hath juſtly render'd them the object of the Divine Diſpleaſure; yet their Primitive Anceſtry, Religion and Privileges, ought ſtill to ſecure them a great meaſure of Regard. For this people, if any under heaven, may boldly glory of the Antiquity and Nobleſs of their Deſcent. There being no Nation can prove its Pedegree by ſuch clear and Authentique Heraldry as the *Jews*. For though a ridiculous Vanity hath tempted ſome to date their Original before that of the *world*, and others with great aſſurance have made themſelves ſprung from their own Soil; yet the *Jews*, by an unqueſtionable Diſplay through all periods ſince the Creation, can prove their Deſcent from the firſt man. So that all other

Nations must have recourse to the Jewish Records, to clear their Genealogies, and attest their Linage.

And indeed their Progeny would be sufficiently renowned if it were derived no higher than whither their present Appellation doth entitle them. For the *Jews* have their Name from *Judah* (*Jacob's* fourth son by his wife *Leah*) who notwithstanding the degeneracy of his Descendents, was a Prince of a brave Nature and great Eloquence. An Essay of the former we finde in his endeavour to have saved his brother *Joseph*; and it was a fair intimation of the later, that he was chosen Orator to his Brethren. Over whom he obtain'd a Soveraignty, and from whose Loins many Princes, Generals, States-men and Prophets have descended. And what is yet more remarkable, to *Judah* was made the famous Promise, *That the Scepter should not depart from his Tribe, nor a Law-giver from between his feet, until* Shiloh *came.* Though I am not ignorant how it is the Opinion of some learned men, that the continuance of the Scepter, or Soveraign Power, was not so fixed in *Judah's family*, as to exclude all the rest. For at least after the Captivity, there were several of the other Tribes who attain'd to Kingly Honour among the *Jews.* And therefore they understand *Jacob's* prediction of the whole *Hebrew Nation*, which he foresaw in pro-

proceſs of time would derive their Name from *Judah*; and that they ſhould never totally looſe the viſible Being of a Kingdom or Common-Wealth, or all form of Government among themſelves, until the coming of *Shiloh*, or the Manifeſtation of *Meſſiah* in the fleſh. And we find the truth hereof abundantly atteſted by the event. For notwithſtanding that the form and ſtate of the Jewiſh Government was often changed, its luſtre obſcured, and its puiſſance and Grandeur leſſen'd and impaired; yet they were never totally without a Scepter till they were intirely brought under the *Roman* yoke; which hapned about the time of our Saviour's Nativity, and a little after his Crucifixion. When the *unbelieving Jews* were ſo altogether inſlaved by the *Romans*, that they retain'd not the leaſt footſtep of a *free State*, but the Kingdom was utterly taken from them. And though this ought to be reckon'd for a Miſery in their Fortune, yet it was no debaſement in their Genealogy. For *Affliction* (according to the *Jews* own ſaying) *may be a very great inconvenience, but no diſrepute.*

But if from the *Jews Anceſtry* we look into their *Primitive Religion*, they will be found to be no leſs *happy* in this, than *honourable* in the other. For it immediately (as all true Religion) had God for its Author, and was atteſted by ſuch numerous and apparent Mi-

racles, as made its truth unquestionable, and the people (to whom it was first revealed) formidable, among all to whom the knowledge thereof did arrive. And though for many years the *Jews* have been most vile adulterers of that Religion which was delivered them in greatest purity, yet it must needs be reckon'd for no ordinary priviledge of the *Hebrew Nation*, to have received *the first Religion of the World*, and that too immediately from the *Almighty*, and compriſed in a Breviary of *Ten Words*, containing an exact Model of Holineſs and Vertue, and more true Wiſdom than all the Volumes that ever ſince have been Compiled by meer *humane induſtry and invention.*

And together with this *excellent Religion* (which they have ſo foully depraved) they received *other Priviledges* of no inferiour concernment: for not only the *Adoption*, *Covenants* and *Promiſes* did firſt belong unto the *Jews*, but alſo *from their Fathers*, *as concerning the fleſh*, Meſſiah *came.* And when we have cloth'd their *preſent infidelity* with the moſt aggravating Circumſtances, yet we muſt confeſs our ſelves beholden to them for the preſervation of that ineſtimable Jewel, *The knowledge of the one true God*, when the reſt of mankind was involved in the belief and adoration of many falſe Deities.

To the *Jews* likewiſe we ſtand obliged for the

the Original History of the Creation, and that with indubitable integrity they have delivered to us the infallible Memoires of all those passages which hapned before and after the Deluge. Of which the faint glimpses, retain'd by other Nations, were wrapt up in *Stories so notoriously fabulous*, that they were fitter to evidence the vanity of the Pagan Rhapsodies, than to confirm a Truth of so great an importance. Now seeing that they have been the chanel of so many benefits to the rest of Mankind, they ought to be the matter of our thankful Reflection, and not of our obloquy and reproach.

Nor have we been less benefited by their *deplorable miseries*, than *matchless priviledges*: seeing that their *fall* was our *rise*, and their *diminution* our *riches*. But *if the cutting off of the Jews (the natural branches* in St. *Paul)* was the occasion that the *Gentiles*, like Ciens *were grafted in their place*; and because of their pride, contumacy and unbelief God hath dealt thus severely with them, we ought not therefore to insult over their *Infidelity*, but hasten their *Conversion*; not to triumph in their *down-fall*, but to labour their *restauration*. Being ascertain'd, that if they abandon their obstinacy and unbelief, God will revoke their Rejection, and receive them again into favour. And if we may relie upon St. *Paul's* Eleventh to the *Romans*, the *fall* of the *Jews*

ought to make us careful of our own *ſtanding*, and alſo to endeavor their recovery; which later Chriſtians pretend both to hope and deſire. And to this end I ever labour'd to manage that converſation, which for ſeveral years I held with the *Jews* in *Barbary*, who are the ſubject of the enſuing Remarks. In which I have taken care for nothing, but to prove my ſelf a faithful Reporter of matter of Fact, without uſing any other Art to pleaſe either the Severe or Curious, but plainneſs and Truth.

CHAP. I.

The present Condition of the Jews *in* Barbary; *their Places of Residence, Profession, Apparel, Stature and Complexion*, &c.

WHen I looked into the great number of *Jews* in *Barbary*, and saw how they were lorded over by the imperious and haughty *Moor*, I could not but resent their Condition, and wish their Deliverance from that direful imprecation, *His blood be upon us and our Children.* One effect whereof may be seen in their present Condition under the *Moresco* Government; which is no other then a better sort of slavery. For even in those places where they have permission to inhabit, they are not only Tributary, but upon every small disgust, in danger of Ejectment. Insomuch that they cannot promise to themselves either any durable Settlement or Security. Indeed their calmest state is sufficiently stormy; and when they seem to enjoy the greatest peace, they are vilely Hector'd by the *Moors*, against whom they dare not move a finger, or wag a tongue in their own defence

and vindication; but with a Stoical patience support all the Injuries and Contumelies to which they are dayly exposed. For in the midst of the greatest abuses, you shall never see a *Jew* with an angry countenance, or appearing concern'd; which cannot be imputed to any Heroick Temper in this People, but rather to their customary suffering, being born and Educated in this kind of slavery. By reason whereof, they were never acquainted with the sentiments of an ingenuous and manly Usage. It is very common with the *Moresco*-Boys to rally together, and by way of pastime and divertisement, to beat the Jewish Children: which later, though they should far exceed the former in numbers and age, yet dare not give them the least resistance or opposition.

The *Moors* permit not the *Jews* the possession of any warlike Weapons, unless in point of Trade. And herein they do not so much restrain, as gratifie their disposition; for they seem generally inclined to a great averseness to every thing that is Military: being as destitute of true Courage, as good Nature. Nor doth this their cowardly humour at all render them unfit for the Musters of their expected *Messiah:* for though they believe that his appearance shall be Warlike, and that he shall lead all their Enemies Captive, and triumph in the Spoils of *Esau*; yet they imagine there shall

ſhall be ſuch a general ſurrender of the *Edomites*, that there will need no Valour by dint of Sword to ſubdue them: and that this ſubmitting themſelves to his rod, ſhall be an infallible Teſtimony of the truth of his coming.

The *Jews* in *Barbary* generally decline living in the Country, not out of any diſlike of a rural Converſation, but becauſe it doth not yield ſufficient opportunities and ſafety for Traffique. For this being their general Profeſſion, they can with more convenience and advantage manage it (as we ſay) in good Towns: And in theſe they live in a heap, ſeldom (or not at all, if it be in their power to avoid it) mingling with the *Moors*. And the Apartment of the Town where they have permiſſion to inhabit, is from them Called the *Juderia*, or *Jury*; which in ſome places in *Barbary* is ſo contrived, that the *Moors* can lock it up at night.

Merchandize is their common Profeſſion, wherein they are notoriouſly dextrous and thriving. And as their Dexterity may be imputed to their continual practice in Trade, ſo their Thriving therein to their Frugality in living. For both in Diet and Clothes, they ſeem to deſign nothing but Suſtenance and Covering. And in this plain and frugal way of living, they greatly ſymbolize with the *Moors*, who (as I have obſerved in another Diſcourſe) take no care for ſumptuouſneſs or delicacy.

When

When 'tis said that *Merchandize* is the *Jews* general Profession in *Barbary*, it is not to exclude their darling *Brokage* and *Usury*, in which they are very serviceable both to *Christians* and *Moors*. And indeed the latter do seldome use them for any other purposes, unless in sending them upon hazardous Messages, or to Collect their Maritime Imposts, in which they know them to be more exacting than any else they can imploy.

'Tis true, the *Moors* entertain but a very mean esteem of this people, being taught by Tradition, which age hath made Authentique, that they are an *anomalous issue*, and not like other men descended from *Adam*; and that the end of their Being was to serve the *Musulmin*: which Opinion the *Jews* sufficiently deride, and give it no other confutation, but the citing of *Obadiah*, which Propheſie they wholly apply to their Condition, upon the coming of their *Messiah*: when *all Edom*, that is, all Mankind who are not of their Religion, shall become their *Hewers of Wood*, *and Drawers of Water*.

The next thing which I promised to remark concerning the *Jews*, is their Apparel, in which those who have been born and bred up in *Barbary*, differ little from the *Moors*. For first, they wear little black brimless Caps, as the *Moors* red; which they seldom move in greeting one another. They likewise, as the *Moors*, go

go slipshod, and wear linnen Drawers and Vest, over which they put a loose Garment, called a *Ganephe*, which differs only in colour from the *Mandilion*, or *Albornoz*, which the *Moors* bestow upon the Christians when they are redeemed from slavery. This *Ganephe* is a black square piece of course Hair-stuff, closed at the cross corners, and all round it is a large Thrum, which at first sight looks like their Religious Fringes, whereof we shall have occasion in due time and place to discourse.

The *Jews* in this *Continent* much resemble the *Spaniard* and *Portuguez* in their Stature and Complexion, but are much different in their nature and disposition, as being more flexible and sequacious, especially in things whereby they may reap advantage. In point of Civil Government, they indifferently submit to any that is able to secure their Interest; and boggle at no servile obeysance that may be conducive to their worldly ends. They are not peremptory in intitling themselves to any peculiar Tribes, yet they generally believe that they are the remains of *Judah* and *Benjamin*, together with a few among them of the Family of *Levi:* whom they conceive to be wonderfully preserved, that they might not be destitute of competent persons to officiate in the Synagogues.

There are not any to be found among them who publickly own the *Samaritan Schism*, in rejecting

rejecting all books of Scripture, but the *Pentateuch* of *Moses*. Of which Sect there were some not long since (saith a great Traveller) who worshipt a *Calf* at *Sichem*, or *Neapolis*. Nor are there any to be met with who adhere to the *Old Bible*, without *Talmud-Traditions*. There are likewise none among them who are known by the peculiar Denomination of any Sect, such as were the *Assideans*, *Pharisees*, *Sadduces*, *Essenes*, or *Gaulonitæ* of old. For however their private judgments may dispose them, yet they are careful to preserve an outward Unanimity in their Religion; and are signally vigilant to avoid Divisions, as looking upon those among Christian Professors, to be an Argument against the truth of the things they profess. And that the differences in matters of Religion, which are so offensively visible among Christians, may be reckon'd for one impediment of the *Jews* Conversion, we may in another place have occasion to demonstrate.

CHAP. II.

CHAP. II.

The Moral Converſation of the Barbary-Jews: *the ingredients of their Religion; their backwardneſs to Diſputes: their Creed, occaſion, Author; with a ſhort Paraphraſe thereof*, &c.

RESearching in the *Converſation* of the *Jews* here treated of, it ſeem'd to be very regular, and agreeable to the Laws of a well-civilized conduct: For ſetting aſide the *Artifices of Commerce*, and *Colluſions of Trade*, they cannot be charged with any of thoſe Debauches which are grown into reputation with whole Nations of Chriſtians, to the ſcandal and contradiction of their Name and Profeſſion. Fornication, Adultry, Drunkenneſs, Gluttony, Pride of Apparel, *&c.* are ſo far from being in requeſt with them, that they are ſcandalized at their frequent practice in Chriſtians: And out of a malitious inſinuation, are ſorry to hear that any of their Nation ſhould give a Name to, and die for a people of ſuch Vices:

But how commendable ſoever they may be for their *Sobriety* and *Temperance*, and other

other domestique observances, yet that wherein they ought to be chiefly Orthodox, they are the most erroneous, namely their Religion. For however they may pretend the present *Judaism*, or that sort of Religion and Worship which they now profess, to be contain'd in the *Law and Prophets*; Yet to those who duely consider the ingredients thereof, it will appear to be patcht up of the Traditions of the *Masters*, and the Opinions of *old Philosophers*; which are indeed so artificially interwoven with *Scripture*, that this last to an unwary Surveyor may still seem to be predominant. The truth of which assertion will be manifested when we report the particulars of their Religion. But whatever it be composed of, there is but small hope, as things now stand, to have it Reformed: for the *Bible*, the Rule of all Reformation, though it be not denyed the *Peoples Reading*, yet the giving the *sense* thereof belongs only to the *Masters*, in whose interpretation of the Text, the Vulgar upon pain of Excommunication are bound to acquiesce. And this was told me as an *Arcanum Judaismi* by *Rabbi Aaron Ben-Netas*, a person not unlearned in their Law, and one who wanted nothing but Christianity to render him acceptable to equal Esteemers; to whose free Communication I owe many of these Remarks.

Though these *Jews* are sufficiently taught to

to *Evade* all those Scriptures which relate to the Truth and Establishment of *Christianity*, yet they are not forward to enter into *Disputes* concerning them. And if it so happen that they are forced thereunto, they will not be confined to the *Laws* of Disputation, but usually confront Text with Text, and never directly answer the Objection, but set up another against it. But as to their declining of Disputes about Religion, it seems very wary and prudent; for when any thing concerning *Christianity* is the matter controverted, they are generally so fiery and cholerick, that they cannot refrain from an ill-bred railing; and those blasphemous contumelies, which are even detestable to common Ingenuity and Candour, are usually vented by the *Jews* in their arguings about the *Gospel*. Against which they are train'd up in an unmanly hostilitie: it being a part of their first Institution, to imbibe a *malitious prejudice* against *Christianity*. And the better to manage this *ill seasoning*, there is not a passage of the *Old Bible* any way relating to the proof of the *Messiah*'s being already come, but it is so perverted by the Glosses of the *Rabbins*, that the common people are not able to arrive its genuine intent and meaning. And what is more observable, and not less to be deplored, even the *meaner sort* are so versed in these *spurious glosses*, that scarce any can be met with who is not provided

vided of one evasion or other, to elude the plainest Text that proves the Advent of Christ to be already past. Nor need it be matter of wonder to hear that the very *common Jews* are so well skilled in what we now speak of; seeing that it is the *first* and *last* of all their Instruction, to *understand* and *defend* their Religion, in a direct *opposition* to Christianity.

And the better to facilitate the peoples *understanding* of their Religion, and to prevent the dangers that may accrew by leaving them to the hazardous Toil of *Collecting their Principles* out of *Moses* and the *Masters*, they are provided with two Systems or Abridgments thereof; the one containing the Rule of their *Actions*, to wit, their book of Affirmative and Negative Precepts; the other the substance of their *Faith*, or the things to be *believed*, namely their *Creed*: which consists of thirteen Articles, and commonly called, *Sepher Ikkarim*, or *the Book of Fundamentals*. They greatly glory in the immemorial Tradition of this *Creed*, and of the joynt agreement in the meaning thereof, ever since they were a people. 'Tis true, the committing of it to writing they grant to be but of a late date; and that *Moses Ben-Maimon* (a *Corduba-Jew*, who died about the 1104 of Grace) foreseeing the dangers that would hardly be prevented in the present Dispersion of the *Jews*, which

which might come upon a meer *Oral Tradition* of (so great a *Depositum*) their *Creed*, caused it to be ensured in *writing*; and in this condition it now remains. But *Rabbi Joseph Albo*, another *Spanish Jew*, and a most virulent *blasphemer* and indefatigable *impugner* of *Christianity*, not being content with *Ben-Maimon*'s division of the *Jewish Creed* into thirteen Articles, reduced them to three, and called his Antichristian Exposition thereof, by *Maimon*'s Title, *Sepher Ikkarim*; which he writ 321 years after the others death.

Now because this *Creed* is the sum of the *present Judaism*, we will here insert it, with the common and received sense and meaning of every Article.

ARTICLE I.

I Believe with a true and perfect Faith, that God is the Creator (whose Name be blessed,) Governor and Maker of all Creatures, and that he hath wrought all things, worketh and shall work for ever.

By this Article they assert and believe the Divine Essence. That God is the cause of causes. That by him the whole Creation is preserved and sustained. That when he pleaseth he can reduce the World to no-

thing, as he raised it thence. That he hath an absolute Power and Empire over all things. That his being is so perfect, that he needs no aid nor assistance, nor is liable to diminution or change.

Article II.

I believe with a perfect Faith that the Creator (whose name be blessed) is one, and that such an Unity as is in him, can be found in none other: and that he alone hath been our God, is, and for ever shall be.

By this they affirm the Unity of God. That he is not like a common Nature running through divers kinds and individuals. Not compounded like Bodies of integrant parts. That he is so one, as that he can neither be divided nor multiplyed.

But how true soever this Article may be in it self, or plausible in this Exposition: yet the *Jews* manage it to pull down the Christians faith of the Trinity; which they maintain to be an assertion of a triple Godhead.

Article III.

I believe with a perfect faith, that the Creator (whose Name be blessed) is not Corporeal, nor to be comprehended with any bodily properties

ties: And that there is no bodily Essence can be likened unto him.

Here they declare their faith of Gods incorporeity; and that he is so pure a Spirit, and simple a being, that none of those things can be said of him which are of bodies.

And by this Article they confirm their infidelity of the Incarnation of the second Person of the Trinity: because thereby they imagine, that according to the Principles of Christianity, God must become a body, to whom all corporal proprieties are utterly incompatible.

ARTICLE IV.

I believe with a perfect faith the Creator (whose Name be blessed) to be the first and the last, and that nothing was before him, and that he shall abide the last for ever.

Though this is their faith of Gods Eternity, yet from hence they despise and deride *that fulness of time* wherein (according to the Christians) God was manifest in the flesh, and the Word was made man.

ARTICLE V.

I believe with a perfect faith that the Crea-

tor (whose Name be blessed) is to be worshipt, and none else.

Here they protest against Idolatry: and exclude all sorts of Creatures from being the object of Divine Adoration. But their chief design is by this Article to deny and contemn the Christians invocation of Christ, as a Mediator and Advocate.

Article VI.

I believe with a perfect faith that all the words of Prophets are true.

By this they declare how God out of his meer good pleasure, chose some out of Mankinde, whose understanding he purified and enlighten'd above others, and gave them the spirit of Propheſie: Causing their understandings closely to adhere unto his. And then God spoke by them, and revealed unto them that way wherein he would have men to walk.

Article VII.

I believe with a perfect faith that the Propheſies of Moses *(our Master, may he rest in peace) were true. That he was the Father and chief of all wise men that lived before*

before him, nor ever shall live after him.

In this Article they intend not so much to magnifie *Moses*, as to lessen Christ. And the blindness of their malice is herein so great, that they have here made that an Article of their Faith, which they ought to make the contrary: for while they place so much confidence in *Deut.* 18. 15. it is wonder to see them believing so contrary to their hope.

ARTICLE VIII.

I believe with a perfect faith that all the Law which at this day is found in our hands, was delivered by God himself to our Master Moses *(Gods peace be with him.)*

On this Article they build the Divine Authority of the Law. But much dispute about the manner of its delivery: whether God gave it *Moses* in writing, or he writ it from Gods mouth.

ARTICLE IX.

I believe with a perfect faith that the same Law is never to be changed, nor any other to be given us of God (whose Name be blessed.)

And it is upon the supposed immutability of the Law that they hope for the rebuilding of the Temple and *Hierusalem*; their return to *Canaan*, and the restauration of all the Mosaical Ritual, which is the chief Pillar of Judaism. The latter part of this Article is wholly to decry the Gospel, or the Law of Christ.

Article X.

I believe with a perfect heart that God (whose Name be blessed) understandeth all the works and thoughts of Men: As it is written in the Prophets, He fashioneth their hearts alike: he understandeth all their works.

Article XI.

I believe with a perfect faith that God will recompence good to those who keep his Commandments, and will punish those who transgress them.

In this they believe a final retribution of good and evil works: That every one shall have as he deserves.

Article XII.

I believe with a perfect faith that Messiah

is

is yet to come: and although he retard his coming, yet I will wait for him till he come.

In this Article the *Jews* declare their assurance of the coming of the *Messiah*. That there is no set time for his coming. And upon this account they forbid all curious inquiring concerning the hour of his Appearance. And they still use that old Rabbinical Execration--- *Let their Spirit burst who count the times.*

ARTICLE XIII.

I believe with a perfect faith, that the dead shall be restored to life, when it shall seem fit unto God the Creator; whose Name be blessed, and Memory celebrated world without end. Amen.

I do not find that they strive much to crook this Article to any evil purpose against Christianity: but that it is a bare affirmation of the Resurrection. Of which the *Jews* retain very extravagant Opinions, as will shortly be discoursed.

In these thirteen Articles are comprised the *Jews Credenda*, wherein they exhort and oblige all of their Communion to live and die, as they hope for any comfort in the *fu-*

ture State. And notwithstanding that many of these Articles may be capable of a good construction, yet according to the present received interpretation thereof among the *Jews*, they are not so much a system of Judaism, as a cuning and malitious contradiction of Christianity. And the suttle *Rambam* (who is said to have first committed them to writing) seems rather to have designed the *Jews* confirmation in an ill opinion of the Christian, than any instruction in their own Religion. And that they might imbibe a more implacable hatred against the Christian Faith, the crafty *Rabbi* so composed (for he is thought to have been the Author thereof) the *Jews* Creed, that it might one way or other wholly confront the Christians. Not doubting but that they would hardly be induced to embrace a Religion, which they saw was so greatly opposite to that of their first Catechism, and wherein from their infancy they had been taught to expect an happy immortality.

Now this which we may suppose was but the Design of *Maimonides*, is become the general practice of the *Jews* in *Barbary*. For I have heard from one (whose understanding in their Religion had got him the Title of a Master,) That there was not an Article of their Faith which they did not understand in a sense wholly opposite to Christianity

nity. And taking a freedom to rail at our Religion (in which they are all well gifted) he inſtanced in the Eleventh Article, as ſeeming to bear the leaſt ill-will to Chriſtianity, and from thence warmly beat down all thoughts of Redemption; with great aſſurance proteſting, That he would have none to pay his debts, nor any but himſelf to ſatisfy divine juſtice for his ſins: That he did not expect the felicity of the next world upon the account of any Merits but his own: That he was certain whoſoever lived piouſly and kept the Law, could not miſs of being happy: or arriving the bliſs to come upon his own leggs. With a deal more of the like ſtuff, even too hainous to be inſerted.

But wiſhing this poor obſtinate people an happy reſcue from ſuch impious thoughts, I ſhall cloſe up this Chapter with obſerving, that the *Jews* give their Creed a double note of Reſpect above any other part of their Religion. For though I do not find this Creed ſet down in their Common Service-book, yet in honour thereof they begin their Mattins with it, and utter it in a hollow tone differing from that wherein the reſt of the Office is chanted.

CHAP.

Chap. III.

The Barbary-Jews *Opinion of the Trinity, Angels, several States of the Soul, the Law, Merit, Purgatory, Resurrection, last Judgment, end of the World*, &c.

NOtwithstanding that the *Jews* are very unanimous in the literal Profession of the same Fundamentals, yet they are not so well agreed in any Exposition thereof, as that which most oppoſeth Christianity. That the *Jews* in *Barbary* are in many things differing from the sentiments of the *Jews* in other parts of the world, and that too in points of no inferiour concernment, may be seen in the following particulars.

And in the first place, both the *Jews* and *Moors* accord in exploding the Trinity, which they look upon as an Hypochondriacal imagination of the Christians, whom they accuse of Polytheism, out of an ignorant conceit that we make every Person of the blessed Trinity a distinct Deity. Nor are they more malitious and blind in the utter denyal of the blessed Trinity, than extravagant in their

their opinions concerning the Angels. 'Tis true, they all accord in dividing them according to their Natures and Imployments, into good and bad. The good Angels (they say) are imployed in Messages of Comfort, as were those who brought *Abraham* the glad Tydings of his Wives Conception and time of Childbirth. Other Angels (they hold) are sent upon Errands of Destruction; and they commonly place the instance in those who came to *Sodom*. They likewise opine that there is another rank of Angels, to whom is committed the protection and safeguard of particular persons; and they give an example in the Angel which appeared with the three Children in the Babylonian Furnace.

But beside these more general Objects of the Angels Imployment, the *Jews* allot two of them to every individual person of their own Nation. Whereof one is a good Angel, and stands at the right hand of every *Jew*, to register his good Actions, and to set down the particulars wherein he doth well. And at the left hand of the same *Jew* stands a bad Angel, and keeps an account of whatsoever he doth amiss. And when the *Jew* dies, these Angels bring in accounts of all that he hath done when alive. And the good Angel pleads in behalf of the deceased the good deeds, as the bad Angel doth the contrary.

trary. And according to the accounts these two Angels give in of his behaviour, the departed *Jew* is punisht or rewarded by another sort of Angels appointed for that purpose.

But not only two Angels are thus allowed to every one of the Jewish Religion, but also (according to the Doctrine of the *Barbary Jews*) there is a distinct Order of Angels which is intrusted with the Care and Patronage of the whole *Hebrew Nation*, and who are always ready to prevent those who would hurt them; like that Angel who would not let *Balaam* curse their Fore-fathers, when *Balak* had sent for him to that end.

They hold likewise that every Governor has an Angel to assist him in Governing the people, and another to suggest to him what will be happy or otherwise. For they think it to exceed the power of one and the same Angel to assist the publick Magistrate both in the Counsel and Execution of what is fit. And the reason of this Opinion is chiefly drawn from the difficulty of right Governing the various humours of *the many*. Indeed they are so liberal of the Angels service, that they prostitute it to meaner Offices than can well be mention'd. For there is scarce any thing done among them in which they do not interess the Ministry of those excellent Spirits.

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Next to Angels they place rational Souls, to which they assign a fourfold State. The first is that in which they were created. For they are strongly of opinion that all Rational Souls were created at once, and placed in a certain Region, whence, as out of a common Store-house, the several bodies in their proper times are furnished, as they are ready to receive them. And if the Souls offend in this State, their punishment is to be sent into infirm and unhealthy Bodies. And this pre-existence of Souls they chiefly found in *Eccles.* 4. 3.

The second State of the Soul is that of its Conjunction with the Body, which they esteem no better than an Imprisonment, wherein it lives as a Bird in a Cage, and where it contracts that pollution which is afterward to be cleansed in Purgatory.

The third State of the Soul is that of its Separation from the Body, wherein it continues until the final Sentence, and is happy or otherwise according to what it has done in the body. And when at the Resurrection the Souls are again united to their Bodies, then they enter into their fourth and last State, which is as durable as Eternity.

Their next singularity of Opinion respects the Law of Nature, which alone they affirm to be obligatory of all Mankind. And to those who observe this Law, they promise

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the *World to come*, which (in the phrase of the present *Jews*) is all one with *Eternal life*. But when the *Jews* grant this hope to all Mankind, yet they reserve a peculiar priviledge to themselves, to whom alone God gave the Law of *Moses*; to whose due observers there belongs a greater *Glory* & *Happiness* than to any other.

There are some who have imagined that this Opinion of the *Jews* concerning the universal possibility of being saved by the *Law*, doth favour their fancy, who maintain an indifferency in the external profession of Religion, and that a man without scandal may joyn himself to the *Worship* of the place he resides in. And this Opinion was by some *Beaux Esprits* of *France* zealously promoted, till it received a Learned Confutation by Sieur *Moses Amyraldus*, a late *Professor* in *Saumur*.

But the practice of the *Jews* in *Barbary* sets them far distant to any such conceit, there being no people under Heaven more averse to communicate in the Rites of other Nations than they. And if they could have been reconciled to the opinion of Indifferency, and accommodated themselves to the Religion of the Places and Countries where they came to reside, the *Jews* might have obviated many exiles and penalties to which a contrary extream hath so long and often exposed them.

And yet it cannot be denyed but that there are several *Jews* who make use of a scandalous com-

complyance in this particular. Of which sort are many of those who coming within the cognizance and power of the Papal Inquisition can joyn themselves to a Crucifix and Rosary, as well as to the *Zizith* and *Tephillim*. And I am assured that some *Jews* have have gone herein so far as to enter into Holy Orders, and the profession of a *Religious life*, who yet coming to places where the *Jews* have publick Toleration have joyned themselves to the Synagogue.

And of this we have a very late instance of two *Jews* who in *Spain* having for several years professed the Religion of Saint *Dominique*, coming to *Legorn* in their Fryar Habits they instantly changed their Cowle for a Ganephe, and of idle Fryers became progging *Jews*. Another *Jew* (of my acquaintance, who for about five years had Studied Physick at *Saragoza* in *Spain*) being asked how he could comply with the Religion, he merrily made this reply, *That his complyance was only the work of his Nerves and Muscles, and that his Anatomy told him nothing of the heart was therein concerned.* Another *Jew* who in *Malaga* counterfeited Christianity so well as to be intrusted with the Sale of Indulgences, having made a good Market thereof in *Spain*, came with what he had left to a Christian City in *Barbary*, where his Indulgences being all bought up by the *Irish* and

others

others of the Papal perſwaſion, he declared his Religion. The Papiſts who had bought his Indulgences impeach him to the Governor for a *Cheat*, and clamour to have him puniſht according to demerit. The *Jew* pleaded the Laws of the free Port, that he had neither imported nor ſold any thing but his profeſſed Merchandiſe, and therefore deſired (and obtained) the Liberty and Priviledges of ſuch as traffick'd to that Port. I report nothing but matter of perſonal knowledge.

That there are many ſuch Temporizing *Jews*, eſpecially in *Spain* and *Portugal*, I have been aſſured from their own mouths: and what is more obſervable, ſome have ventured to affirm that there want not *Jews* among the very Judges of the Inquiſition; which may be one reaſon why of late ſo few are convict of *Judaiſm* by that dreadful Tribunal. But what kindneſs ſoever theſe Temporizers may bear to the Doctrine of Indifferency, I am ſure the *Barbary-Jews* bear it an irreconcileable enmity: for they are ſo far from complying with other Religions, that they will not ſo much as eat of the meat which is dreſs'd by one of a differing perſwaſion; nor drink in the ſame Cup after a Chriſtian or Moor, till it be waſht.

The *Jews* (now ſpoken of) conſidering the many irregularities to which through temptations and humane Frailties they are hourly liable,

liable, conclude that the most vigilant and wary among them cannot live without contracting some stain and pollution, which must be cleansed ere they can enter that place of rest, whereof they esteem the Holy of Holies to have been a figure. But lest the doing away of this pollution should by any means be thought a work of the Holy Ghost, whom by way of Derision they call the Christians *Sanctifier*, they have resolved upon a Purgatory for this purpose. Wherein all the Relicks of Uncleanness, which Repentance had left uncleansed, are to be done away.

How the *Jews* Purgatory differs from that of *Virgil*, *Cicero*, and *Plato*, it will not be worth our travail to set down. Yet I cannot but observe that they speak herein much after the manner of those Platonists, who assigned a punishment to every sin, yet held that all such punishments, whether now or hereafter, did only tend to purge the Soul from her Enormities. *S. Aug. Civitat. Dei, lib.* 21. *cap.* 13. Neither would it more avail our present purpose to compare the Jewish with the Papal Purgatory; which how much soever they may differ in other Circumstances, do sufficiently harmonize in vain and groundless extravagancies. The Papists, 'tis true, have much disputed the place of their Purgatory, and were not resolved therein till Saint *Patrick* obtain'd the Key and open'd the Receptacle. But the *Jews* without con-

troverting the ſcituation thereof, unanimouſly agree, except a few that place it in tranſmigration of Souls, that it is in Hell. From whence they can never be deliver'd but by the power of the *Kaddiſch*: which is a Prayer that being for the ſpace of a year repeated once a day, by ſome ſurviving Relation of the party in Purgatory, is able thence to deliver him. And therefore if the dying perſon leave any behind who will be ſo courteous as to repeat the *Kaddiſch*, he need not fear that the pains of Purgatory ſhall endure above a year. And indeed the *Jews* generally hold that there ſhall none of them ſtay above twelve months under this purgation, though they have dyed never ſo impenitent or devoid of Remorſe: and that they ſhall not tarry there above ſeven dayes, if at their Deceaſe they were penitent and ſorrowful for what they had done.

Now if any ones Sins are ſo great and many, that a years Purgatory will not atone them, then the Soul is to return into a Body to finiſh the Penance. And to ſupport this Opinion, theſe *Jews* hold a tranſmigration of the Soul from one body to another, but without changing of the Species or the Jewiſh Nation. And by this tranſmigration (they hold) that the Soul ſhall ſatisfie in the ſecond body what it had done amiſs in the firſt, and ſo ſucceſſively till it come to the ſeventh: where it

it is sure of a Sabbath, and rests from its penance and satisfaction. And if the Soul in all the seven bodies has sin'd more than it has satisfied for; yet having suffer'd what was appointed, God (they say) in mercy gives it a *release*. But the portion of bliss allotted to this incompleat penance, is far less than that of the Soul which has made entire satisfaction. And they so greatly magnify the *penitent*, that they think him of greater value than one who never sin'd: and that one day spent therein is more worth than Eternity. But a man would think the *Jews* needed not load Repentance with such great Encomiums, seeing that the *future bliss* may be attain'd for thirteen Moons durance in Purgatory.

To the expiation of those faults whereby the neighbour is injured, the repentance of the offender and compassion of the offended is strictly required by the Jewish Casuists.

The *Jews* in *Barbary* entertain no thoughts of Merit in a *Papal sense*, but smile to hear any should be so vain as to imagine they can do more than the Law requires. They hold that all reward proceeds from Divine Bounty, and that obedience is the only thing looked upon in mans service; and that every one shall receive according to their obsequiousness to the Law. But that we may not imagine the *Jews* to design the Christian any

kindness by this Doctrine, we must observe that all hope and promise of *future Reward* is confined to themselves, and that to those who are not of their Religion they allow nothing but a total perdition of their Being.

Both the *Jews* and *Moors* are of Opinion that the *infernal* Torments shall have an End: and that the faln Angels after many years of punishment shall be received to mercy. Which (saith *St. Aug. Civit. Dei, lib.* 21. *cap.* 17.) was the judgment of some tender hearts among the Old Christians: and gives the Example in *Origen*, whom for his Circumvolution and Rotation of *bliss* and *misery* the Church did Excommunicate. And to carry this remark a little further, some of the Masters are of opinion, that when God, after the Resurrection, shall take accounts of mens actions, he will not to magnifie his *power* and *justice* condemn any one to endless tortures, but that it is more agreable to Gods nature and the dayly expresses of his Providence to save all. And notwithstanding they place the punishment of the Christians in a sort of Annihilation, yet to any of their own Nation they hold no other misery shall remain after the last Judgment, but a lesser measure of Happiness.

As to what relates to the Consummation of the World, the *Jews* do not place it in a confused

confused Destruction of its present order and beauty, but in its restauration to that purity and perfection, which (say they) it possessed at the Creation. And that every part of this lower World shall attain that perfection, whereunto it was at first designed: and that seeing he is the inexhaustible Fountain of all Goodness, that God will at last invest the Creatures with happiness according to their Capacities.

And though in lesser matters, opinions of no ordinary extravagancie may be better indured, yet it is hainous to see them so loose in their judgment concerning that Universal Article, *The Resurrection of the Body*; which they will not permit to go beyond their own Tribes; for they plainly affirm that none shall be capable of the Resurrection, who do not die in the Communion of the Synagogue. And that this may not be thought the sentiment only of the less cultivated *Jews* in *Barbary*, we find it to be the general position of their Masters: Who affirm that there are four priviledges so peculiar to the *Hebrews*, that no other Nation can thereof communicate. And these are the Land of *Canaan*, the Law of *Moses*, the Gift of *Prophesie*, and the *Resurrection*. And that this last might not be looked upon as a meer *Talmud*-fancy, they deny the Resurrection to all but themselves, upon the account of *Esay* 26. 14. *They are dead,*

they shall not live: they are deceased, they shall not rise.

But while they utterly expunge out of their Creed the *Resurrection* of other Nations, it were well if they agreed concerning their own Rising. For some of their Masters have expressly held that both the bodies and souls of wicked *Jews* shall be totally annihilate, and that the Resurrection shall only be of such *Jews* as have lived godly. Some again hold that all the *Jews* shall rise again, but to different Conditions; for the *perfectly just* upon their Resurrection shall be instated in an undefeisible happiness: next, those that have died in utter impenitence shall according to some of their *Rabbins*, rise to be cruciated in *Gehenna*: and a middle sort between both these shall at the Resurrection for twelve months space be punished in Hell. But to speak truly, these are the private opinions only of their Masters; for the Common people plainly acquiesce in the literal sense of the thirteenth Article of their Creed.

Before we dismiss this Chapter, it may not be incongruous to observe that the *Jews* in *Barbary* much dote upon the judgment of *Rabbi Solomon Jarchi*, who held that *Israel*'s Command to *Joseph* to carry his bones into *Canaan* was not only because he foresaw that the dust of *Egypt* should be turned to Lice; or for fear that the *Egyptians* should idolize

his

his Carkas: but because that those who are buried out of *Canaan* should have a very troublesom Resurrection. For the *Jews* believe that the Resurrection shall be in the *Holy Land*, whither all of them that are buried in other Countries, must incessantly rowle through the dark caverns of the Earth, that they may rise there and be possessed of their *final rest*.

And however this may seem an Opinion too vain and absurd for men even of ordinary parts to maintain, yet it is at this day a prevailing Doctrine among these *Jews*: who greatly desire to be buried in *Canaan*, to the end they may escape that toilsom rowling through the Earth, which those must undergo, whose hard lot it is to be buried out of the *Holy Land*. But to avoid this inconvenience, as many of them as are able, endeavour to return to *Palestine* when they grow old, that they may have an easie and compendious Resurrection. And upon this account the *Jews* in *Barbary* imagine their condition to be much happier than those in Northern Countries, because they are nearer to *Canaan*, and therefore have a less way to tumble under ground for the Resurrection.

We have already taken notice that some *Jews* place their Purgatory in a Transmigration of the Soul to seven bodies; and dis-

coursing one of them who was of this opinion, and shewing him that by this Doctrine at the Resurrection either seven Bodies must have but one Soul, or six Bodies must have none: he made light of the objection, saying, That at the Resurrection all the seven Bodies should be set together, and the six that had it first shall come to the seventh Body, wherein the Soul is then placed as a Candle in a Candlestick, and that all the Bodies like so many Tapers shall be lighted thereat: for the Soul shall communicate it self just as a Lamp its flames, *&c.*

But I have been too tedious in these miscelaneous extravagancies already, which I hope to make some amends for in the succeeding Accounts; wherein I shall endeavour to be as succinct and orderly as the subject will give leave.

Chap. IV.

Their Opinion of Matrimony and Cœlibate, their Espousals, Dowry-Bill, &c.

NOtwithstanding that all civilized Nations in the World agree and consent that

that Marriage is a State of Honour and Sanctity, and one of the ancienteſt *Inſtitutions* which any *Tradition* doth report: yet none are ſo warm Aſſertors thereof as the *Jews* in this Clime. Who do not only contract Marriage early, but infinitely extol it above Single-life, and hold it a Condition more ſutable to Nature, more advantageous to Mankind, and more acceptable to God. Inſomuch that they admit not any unmarried Sect among them, but on the contrary look very jealouſly upon ſuch of their Nation as either Marry not at all, or long defer it.

And on this account their Eſpouſals are very early, their Daughters being uſually betroth'd at ten years of age; and if rich, are Married when very young. And when they have once enter'd this Solemn State, they are religiouſly careful to expreſs all faithfulneſs to their huſbands. And indeed the whole Nation of the *Jews* are ſuch great Enemies to a treacherous Bed, that if they had liberty they would certainly puniſh Adultery according to the letter of *Levit.* 20. 20.

And in further teſtimony of the great eſteem the *Jews* have of Wedlock, they reckon it among the affirmative Precepts, which they make obligatory of their whole Nation. Beſides they are generally taught by the Maſters, that every Male coming to years of maturity is bound to take a Wife

of

of his own Family or Tribe, for to preserve and encrease it. There are some among them who allow of no other end of Matrimony but Propagation, and account them, naughty persons who therein do project any other satisfaction. And the *Rabbies* tell them, that augmenting and preserving of their Families include all other purposes of Marriage whatsoever.

Their manner of taking of a Wife, which is next to be consider'd, is sufficiently orderly and decent. For when any Male is disposed to Marry, he enquires among his kindred for a Virgin to whom he may be joined in this Sacred Bond, for the maintenance of his Name and Family in *Israel*. And being informed that there is such an one, he acquaints himself with her Age, Complexion, state of Body, *&c.* and after this begins to drive the bargain with the Virgins Relations, who if they like his Condition and Propositals, admit him to visit her. But the Virgins Relations are very cautious that the Visit be short; for should the Match not succeed, the familiarity of such an interview will much tend to the Damsels disparagement. But if the parties like one another, and the friends agree about the Dowry, then the man has liberty to make her presents, in imitation of *Gen.* 24. 53. (which was also a Custom among the *Grecians*, as *Suidas* in Ἔδνα.)

And

And these he sends by the hand of some discreet Female, who ascertains the Virgin of the reality of his intention and good will.

After the parties have given all proper assurance of one anothers good liking, and thereof certified their Relations; these presently call for a Master, who at the Damsels house draws up the Articles of Marriage and Covenant of Dowry. In which is set down all that belongs to the intended Bride, the particulars of her Night-dress not being omitted. And a Bill of particulars being deliver'd to the Bridegroom, by vertue thereof he has power at the day of Marriage to call for and recover whatsoever is therein specified. I enquired, but could meet with no Form hereof, nor could I perceive that it was any thing but a bare Envois of the goods belonging to the Bride, Signed and Witnessed.

But besides this on the womans part, there is also a Dowry made by the man; which varies in quantity according to the plenty or nearness of his fortunes. *David* we find being but poor, gave for his Wife so many skins of the *Philistins*: but *Sechem* being a man of wealth, was willing to give as much for *Dinah* as ever they would demand. Of old (they say) that the Dowry of a Virgin was fifty Shekels, which sum is constantly

set

set down in the present *form* of their *Matrimonial Letters*, or *Dowry-bill*. And this they collect from *Exod.* 22. 17. compared with *Deut.* 22. 29. In the Dowry-bills made to Widows, but half the sum is given in *Barbary*, which they give to Virgins.

The Dowries being settled, they pass to the affiancing; wherein the Woman is given to the Man, by some of her near kindred in this form of words;--- *Behold, take her after the Law of* Moses: And the Man replies, *Be thou unto me a Wife according to the Law of* Moses *and* Israel.

There is but one form of *Dowry-bill*, or *Matrimonial Letters* in present use among all the *Jews*, whereof we have a Copy translated by *Cornelius Bertram* out of the *Babylon-Talmud*, and another in *Buxtorfs Gram. Chald. p.* 389. betwixt which there is some small variance; but the sum of both amounts to the ensuing Copy.

A Copy of the Dowry-bill now in use among the *Jews* in *Barbary*.

Upon the sixth of the Week, the fourth of the Month in the year of the Creation of the World, according to the Computation which We use here at Arzila, *a Town situate on the Sea-shore of* Barbary, *the Bride-*

Bridegroom Rabbi *the Son of* Rabbi *ſaid unto the Bridewife the Daughter of* Rabbi *Merchant in* Alcazar; *Be unto me a Wife according to the Law of* Moſes *and* Iſrael; *and I according to the word of God, will worſhip, honour, maintain and govern thee, according to the manner of Husbands among the* Jews, *who do faithfully worſhip, honour, maintain and govern their Wives. I alſo beſtow upon thee the Dowry of thy Virginity amounting to fifty Shekels, which belong unto thee by the Law. And moreover thy food, thy rayment, and ſufficient neceſſaries, as likewiſe the knowledge of thee, according to the Cuſtom of all the Earth.*

And theſe words being thus pronounced, the Virgin from that time forward becomes the mans Wife. To this form of [honouring and worſhiping the Wife] ſome think the Scripture alludeth, 1 St. *Pet.* 3. 7. And that *due Benevolence* ſpoken of 1 *Cor.* 7. 3. is that is here called --*knowing of the Wife according to the Cuſtom of all the Earth.* Though 'tis true, the *Jews* by the ſame phraſe expreſs both *Death* and *Marriage*. But to return, this Dowry-bill at the day of wedding is delivered into the cuſtody of the Bride, who thereby is impower'd to challenge from her Huſband Food, Apparel, and the Right of the Bed. And according to the Law, *Exod.* 21. 10.

if

If the Husband take him another Wife, he cannot withhold or diminish from the former the Food, Rayment and Duty of Marriage.

Chap. V.

Of other Ceremonies relating to their Marriages.

AMong the Ancient *Jews* there was ever a competent time intervening betwixt their Betrothing and Marriage; which Custom they deduced from the answer given by *Rabecca's* friends to *Abraham's* servant, when they desired that the Maid might not depart presently, but remain after the Espousals ten daies, *Gen.* 24. 55. which yet seems rather to imply the Mothers unwillingness so soon to part with her Daughter, than any legal intervention of time between the affiancing and confirmation of Marriage. But however the old *Jews* were perswaded in this particular, the modern of whom we now treat of, think it very disagreeable to the nature of *Amours* to use any protraction of their Accomplishment. And therefore they stay no longer for Marriage after the *betrothing*, than

than is sufficient to make preparation for so great a Solemnity. For after the Dowry-bill is finished, the day of Marriage is appointed: and in the interim the Bride prepares her self for the Celebration: And for eight daies useth bathing. Upon the Marriage-Eve at the going down of the Sun, she has her *Tabila* or Cistern filled full of pure water, whereinto she is put by two discreet Matrons, who are very diligent that not an hair of her head appear above water: for if any part about her remain uncover'd with water, she the second time must be put into her *Tabila*. For this Bath (they say) ought to be very exact, because it is to supply whatever was defective in the other circumstances of the Brides preparations. When she comes out of this *cold Wash*, her hair with great curiosity is tied up, and her person secluded from the eyes of all men, it being not allowed for her Father or Brothers to look upon her, till she be delivered to her Husband.

In some places, as I have been told, the Bride goes to this Bath through the Streets, accompanied with several women who dance and sing as they pass, and name the party that is shortly to be married. But this is a freedom would be very scandalous to the *Jews* neighbourhood in *Barbary*; besides, the modesty to which from their infancy the women

men here are inured, will not in the least admit of this liberty.

The dressing of the Brides hair when she comes out of the Bath, (which was but now intimated) though the common people may look upon it as a meer act of handsomness and adorning; yet their Masters teach it for an instance of Religion, and as a thing very acceptable to God. And those words--- *And brought her unto the Man*, Gen. 2. 22. they thus expound: *And God brought* Eve *to* Adam, *after the same manner that a Bride is brought to her husband, that is, elegantly dressed, with her hair curiously curl'd and plated; and with joy and dancing.*

Upon the day of Marriage the Bride puts on her wedding-Garment, and adorns her self as sumptuously as her fortunes will allow, and in an apartment by her self, spends the time until the usual hour of Marriage, in Fasting and Devotion. And though they have no Canonical hours for this Solemnity, yet it is most usually kept toward night; which some gather (from St. *Matt.* 25. 1.) was the custom of the *Jews* in our Saviours time. Though the Parable (think others) relates rather to the Marriage-feast than the Marriage it self.

The Bridegroom likewise spends several hours in private Devotion before the Marriage. And recommends his Condition unto God,

God, begging happineſs upon his wedlock. After theſe private Devotions are ended, he goes to the Service of the Synagogue, whence he uſually returns accompanied with ſome choice friends, who ſtraightway conduct him to the chamber, where the Bride ſits in a chair on purpoſe to receive him, having a Virgin on each hand, as her attendants. And ſhe changes not this poſture, till ſome *Rabbi* (or other aged *Jew*, ſkilful in the Law) reads the Dowry-bill with an audible and diſtinct voice; and the Bridegroom hath put the *Keduſim* or wedding-Ring (of pure Gold, and without a Stone) on the Brides thumb, or third or any finger of her right hand, and called all that are preſent to atteſt it; upon which the *Rabbi* ſaith unto the Bride, *Thou art Married or Sanctified to this Man with this Ring, according to the Law of* Iſrael. And theſe Ceremonies being finiſhed, the *Rabbi* ſaith a Prayer, which is called the Nuptial-Bleſſing (the form follows preſently) and then takes a glaſs crowned with Wine, which having bleſſed and taſted of, he gives to the Bridegroom, who with a ſuddain violence breaks it, in memory of the Deſtruction of the Temple. And this being done, he takes off the Brides Vail, and giving her the right hand ſits down by her; and having entertained her with a ſhort diſcourſe, ſerious or otherwiſe as he beſt affects,

they have a Collation, and retire to their lodging room.

And these are the antecedent and concomitant Rites of Marriage in present practice with the *Jews* I now discourse of, to which I will annex two Forms of Blessing used by the *Rabbi* at this Solemnity.

The *forms* of Blessing used by the *Rabbi* at the Consummation of Marriage.

BLessed art thou O Lord our God, who hast created Mirth and Gladness, the Bridegroom and the Bride; Charity and Brotherly Love, Rejoycing and Pleasure, Peace and Society. I beseech thee, O Lord, let there suddenly be heard in the Cities of Judah *and Streets of* Hierusalem *the voice of joy and gladness; the voice of the Bride and the Bridegroom. The voice of Rejoycing in the Bride-chamber is sweeter than any Feast, and Children sweeter than the sweetness of a Song.*

Another.

BLessed be the Lord our God, King of the World, who hath created Man after his own Image, according to the Image of his own likeness, and thereby prepared unto himself an everlasting building; blessed be thou O Lord who hast created him.

In

In the apartment whither 'twas said that the new Married retire after Collation, there are two Beds made upon the floor (according to the Eastern Custom) to one of which the Bridegroom betakes himself, after he has received those tokens mention'd *Deut.* 22. But first of all he useth this Mystick Oraison.

B*Lessed art thou* Adonai, *our God, King of the World, who planted the* Walnut-tree *in the Garden of* Eden, *the Book of the Valleys: suffer not a stranger to enter into the sealed Fountain, that the servant of our loves may keep the seed of Holiness and Purity, and may not be barren. Blessed be thou* Adonai, *who hast chosen us in* Abraham, *and in his seed after him.*

The Marriage-Feast begins next morning after the Marriage, and lasts precisely eight daies. During which time the Bridegroom stirs not abroad, but the Neighbours come and pray with him at his own house: nor doth he for the same space any further accompany with his Bride than at meal-time. Eight daies by a New *Leviticus* being allowed her for Purification after Marriage. And the Sabbath which happens in this time they keep with more than ordinary festivity and mirth, because somewhere in Scripture (they say) that the Sabbath is called a *Bride.*

In some places, we are told, that the young Men who wait upon the Bridegroom at the hearing of the Husband giving the *Missal Tob*, or wishing happiness to his Wife, break certain small Earthen pots which for that purpose they hold in their hands. And thereby signifie their good wishes of prosperity and health to the new-married couple. As for the Custom of the young Mens keeping the Bridegroom Company for the eight daies that he keeps within-doors, they found it upon the Story of *Sampson*'s Wedding, *Judges* 14. 2. They also have an odd Custom, whereby the New-Married during their eight daies separation, are obliged to send girdles (a very mysterious utensil among all the *Jews*) one to the other. That which the Wife sends has a Silver-buckle, but that which he returns has a buckle of Gold.

The *Jews* in *Barbary* usually keep their Summer-Marriages in Bowers and Arbors, which resemble, and perhaps are in stead of the *Chuppa* Canopy or Covering said to be in use among the *Jews* of other Countries. And the Guests at the first entrance of these Bowers say, *Baruch Habba, blessed is he that cometh*; which they apply to the Bridegroom coming thither to his Bride. And to his coming out of the same *Chuppa* they allude the 4 and 5 verses of the Nineteenth *Psalme*. At the Wives first meeting of her Husband she

she walks thrice about him, because the Scripture saith, *A woman shall compass a man*, *Jer.* 31. 22. And the Man walks once round the Woman; but no Text is offer'd at to ratifie this Custom. In some Countries the Guests bring with them handfuls of Corn, which they cast at the New-Married, saying, *Increase and Multiply*. By which they also wish them *Peace* and *Abundance*. If the Bride be a Virgin, they give her Wine in a narrow Cup; if a Widow, in a wide one: for excellent reasons, no doubt. While the Banquet which immediately follows the Marriage is preparing, the Company have store of Hens set before them, ready dressed, which when *The Couple* have tasted, they tear in pieces, and devour with strange scuffling and disorder: But without any other Mystery than to make the New-Married pastime.

This Counter-scuffle being over, the Bridegroom takes a raw Egg, which he casts at the Bride; intimating thereby his desire that she may have both an easie and joyful Childbirth. The Marriage-day is taken up with these Ceremonies, which they conclude with a Supper and a Dance.

In *Barbary* the *Jews* admit no Christians to be present at their Marriages, unless such as are their *Slaves*. And for this they quote *Prov.* 14. 20. For they are of opinion, that

to invite a Christian, or any who are not of their Faith, to these Solemnities, is so displeasing to the good Angels, that they force them to leave the Company. And thereupon those bad Angels enter, which cause quarrelling and disorders, to the troublesom and dangerous interruption of their Mirth and Disports.

Now these are the chief of the Matrimonial Rites in present use with the *Jews* in *Barbary*; besides which, there are several others of a Miscellaneous Nature, which for their seldom practice with these *Jews* are here omitted.

Chap. VI.

Their Opinion of Sterility: their Lilis: *their Rites of Child-birth.*

HAving taken this short view of their Marriages, the method will not be unnatural, if in the next place we look into the fruits thereof. For we may conclude that Children are esteemed by the *Jews* no small blessing of Wedlock, seeing that in all Ages they have thought the barren Womb not only to be a *reproach* but a *Curse*; and that to want Children is to be civilly dead, according to the old Jewish Proverb,-- *A Man childless is liveless.*

leſs. Aud indeed the *Jews* now, as of old, have ſuch an high value for procreation of Children, that they place it among thoſe keys which God keeps in his own hand: and who therefore is ſaid to remember *Rachel* and open her womb, *Gen.* 30. And if having Children be a token of Gods remembrance, the Jewiſh women are ſeldom forgotten. For they are ſo generally fruitful, that ſhe who proves otherwiſe is ſaid to have no *Mazal* in the Firmament, or to have been married under no *good Planet.*

And as the Jewiſh Women in this Country are fruitful in Children, ſo they are laudably decent in their Travails: obſerving therein ſuch orderly deportment as is agreeable to all well civilized humanity. 'Tis true, the *Rabbins* (who too much play the Poets with all their Rites) have not forborn even thoſe of Child-birth: but have deviſed ſeveral fabulous Stories and impertinent Rites concerning it. A taſte whereof we ſhall here inſert, for the ſatisfaction of the Inquiſitive.

And in the firſt place the *Rabbins* have appointed that the Father of the Family, or any other religious *Jew* in his ſtead, upon the approach of Child-birth, ſhall draw ſeveral Circles in the Chamber of the impregnate, as alſo upon the doors both within and without, on the walls, and about the bed,

Inscribing every Circle with these words, *Adam*, *Chava*, *chutz Lilis*: that is, *Adam*, *Eve*, be gon *Lilis*. The meaning of which Conjuration depends upon the right understanding of what is meant by *Lilis*. Now the *Jews* are not unanimous in their account hereof; yet the best we could collect take as foloweth.

When God had made *Adam*, and saw that it was not good for him to be alone, he created a Woman, and gave him her for a Wife; and she was called *Lilis*. But being no sooner brought unto *Adam*, than she began to brawle and contend, and would not acknowledge that power over her wherewith *Adam* was invested. And when he advised her of her subjection, and that she ought to obey his commands; she insultingly replyed, *That subjection arose from inequality, and therefore could have no place between them who were equal by Creation.* And in this pelting and quarrelsom humour they lived so long, that *Lilis* foreseeing little likelyhood either of its ending or amendment, she named *The most Holy Name*, and thereupon was immediately rapt out of *Adam's* sight into the Air. *Adam* seeing this suddain departure of his Wife, is said thus to have addressed himself unto God.

O King of the World, the Wife which thou gavest me has forsaken me. Hereupon three Angels

Angels (*Senoi*, *Sanfenoi*, and *Saumangeloph*) were commanded to purſue and bring her back, and to threaten her with ſevere puniſhments in caſe ſhe refuſed. The Angels purſuing overtook her at the Sea (wherein afterwards the *Egyptians* were drowned) which then was ſtormy and tempeſtuous. But *Lilis* refuſed to return, and pleaded that ſhe was not made to be ſubject to any Man, but that the deſign of her Creation was to moleſt and deſtroy the Male-Children for eight daies, and the Female for twenty after their Birth.

But the Angels not approving her reaſoning, they endeavoured to force her to return; but perceiving in her a ſhreud reſiſtance, they agreed to diſmiſs her, upon this Condition, *That ſhe ſhould never hurt any Infants wherever ſhe ſaw their Names written.* And to this end, the *Jews* uſe to write the Angels Names in a Table or Parchment, and to hang them for Amulets about their Childrens Necks.

As to the inſcribing of the forementiond Circles with *Adam*, *Eve*, *chutz Lilis*, they imply that if the Mother bring forth a boy, God would not give him ſuch a brawling Wife as *Lilis*, but one like *Eve*, who would be mild and peaceable, loving and obſequious, and ſuch an one as may build his houſe in Peace. But enough of this ſtory. But

the

the chief intent of these Circles is to fortifie the Chamber appointed for the Teeming woman against all Haggs and Goblins.

When the great Belly finds her pangs to be near, she calls some discreet Matron to assist her delivery; but she must be one of their own Religion. For nothing but insuperable necessity can induce them to admit either Christian or Moorish Women to be at their Travails, out of a jealousie that some mischief may befal the Child. Nor is this the fancy only of the suspicious Mother, but a strict prescription of their Masters, who in no case but that wherein necessity gives a Dispensation, will give leave that a *strange Woman* should be Midwife to a daughter of *Israel*.

When the Woman is brought to Bed, the joy and festivity is according to the sex that is born. At the birth of a daughter they use but little exultation, because she cannot support the *family*, which is extinct without Males. Whence they have a saying, *The Family of the Mother is not called a Family*. And the *Hebrew* word for Woman is fetcht from a root signifying *forgetfulness*: because the Fathers Family is forgotten in marriage of a daughter.

But if the Woman be delivered of a Boy, there is great joy in the Family, and the Father in testimony thereof presently begins the

the Feast for his Sons Circumcision, which is never deferr'd beyond the eighth day, unless want of health in the Child prevent it. The first seven daies after the Childs Nativity are wholly spent in festival Entertainments, at which none can be a Guest who has not past his thirteenth year. Neither must there be fewer than ten at this Feast. Upon the Eve of the Circumcision, the Women visit their Gossip, with whom they usually pass the whole night in mirth and freedom; On purpose to console and recreate the Mother, that she may not be over-troubled for the pains of her Sons Circumcision, as also to prevent those mischiefs to which they imagine Childbed-women are very liable the seventh night after their Delivery.

CHAP. VII.

Of the Rites of Circumcision and Purification.

CIrcumcision has so peculiar a veneration among the present *Jews*, that if all other parts of their Religion were to be changed, this like Mount *Sion*, would stand immoveable. And though many other Nations (of old) and

and at this day the whole *profession* of *Mahumedism*, use Circumcision; yet none but the *Hebrews* embrace it as a *Sacrament*. Concerning the figurative Circumcision of the Heart, Lips and Ears (whereof the Scripture makes mention) there is no considerable disagreement among Christians or *Jews*; nor is their harmony less about the literal Circumcision: for both grant it to be of Divine Institution, and appointed both for a signe and seal of the Covenant God made with the *Jews*, as St. *Paul* (*Rom.* 4. 11.) interprets *Moses* (*Gen.* 17. 11.) But the discoursing of this point belongs not to this place, where by the Method we have proposed in this Treatise, the modern Rites of Circumcision are plainly to be recounted.

And in the first place, the *Jews* of whom I now write, are very conformable in their observation of the time appointed for the celebration of Circumcision. For where they enjoy the free exercise of their Religion, they never defer it longer than the eighth day. But they Circumcise indifferently at home or the Synagogue. Though for the greater parade, the wealthier *Jews* seldom neglect to carry their children to the Synagogue.

The chief Officer at Circumcision is the *Mohel*, or he that Circumciseth, who is not bound to be of the Priesthood; for any has

has liberty to Circumcise who has skill therein. The Rich admit none to perform this office upon their children, who have not been bred thereunto, and long make it their Profession. And it is usual to serve a sort of Apprenticeship to gain the Art and Credit of a skilful *Mohel*. To this end, those who herein intend to be Artists, deal with the indigent *Jews* to Circumcise their Sons, giving their Fathers money for so doing: and having gain'd a competent skill and experience, they set up for Circumcisers. Who are easily discerned to be of that Profession by their Thumb-nails, which they keep sharp and long, as a badge of their *Calling*. And from one of these *Mohels* I received this following account of Circumcision, according to the Use of the Synagogue in *Fez*, the place of his Practice and Abode.

The time intervening between the Childs Birth and Circumcision is spent in frequent bathing it; which with more than ordinary Circumspection is washt at the time it is presented to this Sacrament. Of which it is altogether incapable, if the least filth be left about it. So that if any natural Evacuation happen as it is brought to the *Mohel*, or before the Prepuce be taken away, he cannot proceed in his Office till the Child be new washed.

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The morning is the usual time of Circumcising; out of this supposal, that the flux of blood is then least, and the child will be most patient: but this they do not by the advice of the *Rabbi*, but Physician; it being no rite of their Religion, but a rule in their Dispensatory.

Upon the day when Circumcision is celebrated, there are two seats set close by the Ark in the Synagogue; the one for *Elias*, whose presence they still expect at this Solemnity; and another for the *Baal-Berith*, or Godfather. By these two Seats stand the *Mohel*, and the *Jews* that are invited. Then the child is brought in Parade, with several boys, whereof one carries a Torch of twelve lights, denoting the twelve Tribes of *Israel*: another brings a dish of Sand; another the Circumcising Instrument (which is of Wood, Stone, Iron, *&c.*) Oyl, soft Linnen Rags. In some places they have a Cordial ready, in case the Child should faint. And when the Men in the Synagogue have sung the Song of *Moses* as it is extant *Exod.* 15. and have Notice that the Women have brought the Child to the Door of the Synagogue, the whole Company stands up, and the *Baal-Berith* goes to receive and bring in the Child to the Congregation, who receive him with this Acclamation, *Blessed is he that cometh*: which they understand either of the Child,

who

who is so happy as to come to Circumcision; or, of *Elias*, whom they believe to come along with the Child, and to take his place by the *Godfather*, to observe and testifie that all things concerning Circumcision were duly administer'd.

When the Congregation are setled in good order, the Godfather holds the Child to the *Mohel*, who gives God thanks that in *Abraham* he gave them this Sacrament, and thereby signed and sealed them for his peculiar people. Then he takes away the Foreskin, and in the interim the Father praiseth the Lord that he gave *Abraham* a heart to fulfil the Law of Circumcision, and preserved him to see this his Son Circumcised. The Foreskin being cut off, the *Mohel* casts it into the dish of Sand, with no less mystical intimation, than that the Seed of the Child should be numerous as the grains of that Sand; and that the Nation of the *Jews* to whom God gave this Sacrament, might still verifie what was observed of them *Numb.* 23. 10. But I rather think it to reflect upon *Abraham*'s blessing, *Gen.* 22. 17.

When the *Mohel* has thus disposed of the Prepuce, he prays that the Child may live and see his Sons thus initiated into the Covenant; may keep the Law, and do good works. Then he takes a cup of Wine, and blesseth God that he hath created the Vine,

and

and given it a power to exhilarate and nourish: then he dips the little finger of his left hand thrice in the Wine, and lets it drop into the Childs mouth; and having tasted of it himself, reaches it to the Congregation. This done, the *Mohel* again gives thanks, that God sanctified the child in the Womb, and has brought it to the Fœderal Sacrament. He prayes likewise that the children of this child may obey the Law. Then he takes the Infant from the *Baal-Berith*, and delivering it to the Father, giveth it a Name; praying for him, that by that Name there given him, he may *quickly be healed*, *live prosperously*, be a joy to his Parents, and beget children who may be zealous Assertors of the *Law*.

And thus far I have transcribed my old *Mohel*, who assured me that the whole Ritual of Circumcision was summarily contain'd in what is now set down.

They have such a great esteem for this Sacrament, that they still enjoyn it under its old penalty, *That Soul shall be cut off from his people*, Gen. 17. Which some interpret of Excommunication, or the bodily death of the Parents who out of contempt or neglect of the Institution, omit the Circumcision of their Males: and others understand it of those who at years of Maturity took not care to perform that themselves, which through their Parents negligence was omitted in their infancy.

And

And though the party delinquent herein incur this penalty, yet these *Jews* do not so expound the precept of Circumcising the eighth day, as if it admitted of no relaxation. For in case of the childs sickness, they generally hold that its Circumcision may be put off till seven daies after its recovery. And those likewise who are born where there is no Toleration of their Rites, do not incur this censure, if they take care to be Circumcised when they come where their Religion is Tolerated. And they prove from the first Institution of Circumcision, that Age can priviledge none from undergoing it: *Abraham* being ninety years old and nine, when he was Circumcised in the flesh of his Foreskin, *Gen.* 17. 24. And I knew one *Jacob Israel Belgara*, who being born in *Spain*, and a long time Student in Physick at *Saragosa*, coming to *Barbary*, *Anno Dom.* 1667. was Circumcised in the fortieth year of his Age. And they are careful not to delay the first occasion of being Circumcised, because every moment of such delay is a distinct breach of the Commandment. 'Tis true, instances of the Parents negligence in this particular is very unusual; they being so far from omitting this Sacrament, that they are but too rigorous in exacting it. But if any omission happen herein through the Parents default, then the Masters of the

Synagogue have power to convene and Excommunicate (or to cut off from the Communion of the Synagogue) the offending party, and to take and Circumcise the child.

If a child die ere the eighth day, it is Circumcised at the place of burial, but without any furder Ceremonies than giving a Name, and praying that God would be mindful of it in the day of the Resurrection, and to give it life among those who are Circumcised. Now they Circumcise the child, to make it capable of Jewish Sepulchre, and to prevent all mischief that might otherwise befal the uncircumcised in the future State. For they are not yet argeed whether or no Circumcision be of absolute necessity to the life to come. Those who adhere to the very letter of its Institution, make Circumcision so requisite to the obtaining of future happiness, that they deny those who want it, any portion in the Resurrection; misunderstanding *Ezek.* 28. 10. But others think there is nothing dangerous in the want thereof, but its contempt. And in the Christian Church the Council of *Braccara* ordain'd that those who despised their Baptism, and died in that opinion, should, as guilty of their own eternal death, be buried with Self-Murtherers.

But all we have hitherto mentioned concerning

cerning Circumcision, is to be restrained to those who are born in the *Jews* Religion. For as to the admission of Proselytes unto Judaism, Circumcision, Baptism and Sacrafice were in ordinary course required. But these old Articles of Proselytism are not exacted by the mordern *Jews*. For Sacrifice has been utterly out of use ever since the Destruction of the Temple. And lest the shame or pain of Circumcision might deter any from proselytizing, they are taught not rigorously to exact it. And there *Moses Egyptius* tells them, that many Proselytes were admitted into the Jewish Communion without Circumcision. *Moses*'s Father in Law they hold to have been the first Proselyte of Justice, who upon his turning *Jew* had his Name *Jether* changed to *Jethro*. But after him there were many made Proselytes of the Gate, without Circumcision, of which Mr. *Selden* gives several instances. But however they dispense with Sacrifice, and speak warily of Circumcision, yet Baptism is a constant initiatory of the Proselyte, which has nothing common but the water with those dayly Baptisms of the *Jews*, reflected upon by *Tertullian*, *lib. 6. de Baptismo*, *cap.* 15.

I confess *Barbary* affords but few of these Proselytes: for though there are frequent examples both of *Jews* and *Christians* turning

Moors, yet very seldom are any met with who turn *Jews*; which made me less inquisitive after the present manner of receiving Proselytes. And as to what relates to the antient Form of Proselytism, enough is to be seen in Mr. *Selden*, *lib.* 2. *cap.* 2, 3, 4, &c. *de jure Naturali & Gentium juxta Disciplinam Hebræorum.* If any Proselytes happen among them, we may presume they conform to the Rites herein used by the *Jews* of other Nations. Of which we have this summary Account in *Leo. Modena*, a Venetian Rabbi: *Historia de gli riti Hebraici*, Part 5. *lib.* 2. *Si alcune voleſſe farſi Hebræo, primo ſono tenuti tre Rabbini, o perſone di Autorità interrogarlo ſettilmente, che coſa lo move a far queſta Riſſotione, &c.* that is: If there be any that hath a mind to turn *Jew*, there are three Masters, or persons of Authority appointed warily to examine him what cause moved him to this resolution, and whether any worldly interest had a hand therein; to the end they may admit him as they ought. Next, they denounce and make known unto him the great strictness of the Law of *Moses*, and that the *Jews* are at present an abject, vile, and despicable people, and that upon this account it is better for him to continue as he is. And if after all this he continues his purpose, then he is to Circumcise himself; and as soon as he is whole, he

he bathes himself all over in water in the presence of the three foresaid Masters: and after this, he is accounted as good an *Hebrew* as the rest. At the Circumcision of the Proselyte they use this Form of Prayer.

Blessed be thou O God and King of the World, who hast sanctified us with thy Precepts, and commanded us to Circumcise Proselytes, and to take from them the Blood of the Covenant. Because according to thy Prophet (Jer. 33. 25.) *unless by the Blood of the Covenant neither Heaven nor Earth should remain.*

Then the by-standers say, *As thou hast brought him into thy Covenant, so guide us in thy Law and good Works, and bless us with protection and safety.*

Now because some other Nations have gotten a Traditionary Custom of Circumcising, without turning *Jews*, or undertaking any degree of Proselytism (as all the Mahumedans:) It is therefore resolved among the *Jews*, that if any such become a Proselyte, though he cannot be Circumcised again, yet on the eighth of his Proselytism, some blood must be fetcht of that part, which they call the *Breaking of the Skin*. But they are so ingenuous as to confess that this is none of

the Laws of *Moses*, but an Institution of their own.

And having thus briefly viewed the Ritual of Circumcision, that which remains of this Chapter shall be filled up with this short Account of their Purification after Child-birth. And the Law of this Ceremony is, *Levit.* 12. from which they in no wise decline, unless in the number of dayes; for notwithstanding that but sixty six dayes are appointed by the Law for the Purification after the birth of a Daughter, yet in *Barbary* the *Jews* observe seventy six: but for a Son they keep close to what the Law has herein appointed. During the time appointed for Purification, the Child-bed woman abstains from all intimate communion with her Husband: who is not permitted so much as to touch her finger, or clothes, or to eat and drink with her out of the same dish or cup. And at the end of these dayes allotted to her Purification, she returns not to the free conversation of her Husband, till she has been wholly washt, and put on all such accoutrements as are used in token of purity. And that there might be no colluſion herein, she must prove by the Testimony of two credible Matrons that all things concerning her Purification were duly observed. In the *Bibliotheca Rabbinica* there is Mentioned the *Sepher Naschim*, where the whole Ceremony

Ceremony of Purification is set down. The reasons why a different number of dayes are observed herein for a Boy and a Girl, are to be seen in *Estius*'s Notes upon *Levit.* 12. whither I refer the *Reader.*

CHAP. VIII.

Of the Jews *Polygamy: Divorce: A Copy of their Bill of Dismission,* &c.

Polygamy respects both Sexes, and is of two sorts; whereof the one is a having of many Wives or Husbands at once, the other an having many successively. Concerning which the *Jews* at no time have raised any considerable controversie, saving that they have always refused the woman to have a plurality of husbands at once. Though they denyed her not a liberty of a second Marriage, when by Death or Divorce they were freed from the first.

Among Christian Authors this Point has been deeply controverted; and *Tertullian* was equally against both these sorts of *Polygamy*; putting but little difference between having many wives at once, or by succession,

lib. de Monogam. But others granting the lawfulness of successive Marriages, have yet wholly exploded the licence of many wives at one time, unless where Divine Revelation gave toleration. Mr. *Grotius* saith there was no restraint herein until the Coming of Christ. *l.* 2. *c.* 5. §. 8, 9. *de jure Belli & Pacis.*

But as to what herein relates to the *Jews Polygamy*, has ever been so far from an ill name among them, that it has been reckon'd for one of the chief Priviledges confer'd upon them by Divine Prescription. So that if we be herefrom abstemious, it is not out of Conscience, but worldly Interest. The *Gemara Babylonia* (as Mr. *Selden* writes) makes it lawful for any *Jew* to take as many wives as he can maintain: that is, according to the *Barbary-Jews*, Any one may take as many wives as he can find with meat and cloth, and the right of the Bed. For to all these he obligeth himself in his Marriage-Letters. And what the *Jews* herein pretend unto by Divine Law, other Nations practice through evil Custom. For *Tacitus* (*de moribus German.*) saith, That they used *Polygamy* as a mark of Nobless and Gallantry.

But the *Jews* of whom I now write, though they greatly magnifie and extol the concession of *Polygamy*, yet they are not very fond

fond of its practice. For they are generally abſtinent herein, not out of Religion but policy, as finding one wife at a time enough for their maintenance and government. Beſides, if they find any grievance in being always confined to one Female, they have a preſent remedie in Divorce or Concubinage. Of which we muſt now ſpeak a little.

Now as touching Divorce, there are ſeveral things thereunto required, which being all contain'd in the *Sepher Kerithuth*, need not any particular enumeration. And in this *Sepher Kerithuth*, or *Book of Cutting off*, (ſo called, becauſe the wife thereby was cut off from her huſbands Family) I have met with three ſeveral Copies hereof, one taken out of *Moſes Kotſenſis*, where, ſaith the citation, there is another. A ſecond Copy hereof is collected out of *Maimonides*, and extant in the end of *Burtorf's Caldee* and *Syrian Grammar*: and a third uſed in *Barbary*; among which there is little difference but in circumſtances.

A Copy of the Bill of Divorce.

Upon the day of the Week and of the Month and Year of the Creation of the World, according to the account

count which we Hebrews *use at* Tituan *in the Kingdom of* Fez, *governed by the puissant* Muley I Joseph--Ben Rabbi *have desired of mine own accord, without any Compulsion, to cut off, divorce, dismiss, and cast thee out; thee I say, thee my Wife* Fatima, *the Daughter of* Rabbi Ben *which has been my Wife heretofore. But now I cut thee off, divorce, dismiss, and cast thee out. And be thou cut off, divorc'd, dismiss'd, and cast out from me. And be at liberty, free, and Mistriss of thine own self, to go to Marry whom thou hast a mind to; and let none be refused for my name, from this day forward for ever. And this shall be to thee from me* a Bill of Divorce, and the Epistle of putting away *according to the Law of the twelve Tribes.*

This is done before two or more Witnesses, who attest it by subscribing thereunto their Names.

Chap. IX.

Of the Jews *Concubinage: of their Marrying the Brothers Wife.*

THose secondary Wives which were of old among the *Jews*, our English Translation

ſlation renders Concubines, *Gen.* 25. 6. And *Tertullian* (ſpeaking hereof in the firſt Chapter of his Book *De unus Nuptiis ad Uxorem*) affirms that not the Patriarchs alone, but alſo our Anceſtors had a right not only to Marry, but alſo to uſe Matrimony variouſly: and that there were Concubines, before the *Law* we read of the Concubines of *Abaham*, *Nahor*, *Jacob*, &c. And out of *Philo* we are told by Mr. *Selden*, that the primary wives were called the *juſt*, and the ſecondary Concubines.

A Learned man of our own Nation (in his Annotations upon the New Teſtament) ſeems to incline to another Opinion: for he ſaith that the Matrimonial Laws of the *Jews* forbad a ſervant, or Gentile woman to become wife to a *Jew*, but that ſhe was called a Concubine. Whether or no this might be ſo by ſome new Inſtitute of the Maſters, I have no juſt occaſion here to enquire: But I am ſure the *Egyptian Agar*, who was *Abraham*'s Concubine, is called his wife, *Gen.* 16. 3. And that both ſhe and *Kethurah* were called both his Wives and Concubines; but *Sarah* bore only the name of his wife. *Auguſt. Civitat. Dei*, *lib.* 17. *cap.* 34. But grant that the Concubine by (ſome late Rabbinick) Matrimonial Laws of the *Jews*, was not called a wife, yet ſhe was far from the ill character of an Harlot, nor was conjugal

lugal association with her any more unlawful than Polygamy, which was practised among the Patriarchs, and is still allowed of by the Modern *Jews*. And yet if we grant Concubines the Title of Wives (and Concubinate to be Marriage) yet betwixt them and the primary wives there was and is still no small difference and disparity. For the first sort of wives were taken by Matrimonial Patent, or Dotal Covenant, with solemn Espousals, and had a power to receive all such presents as might testifie both the husbands Affection and the Contract: but Concubines were taken without any of these Ceremonies or Assurances. Next, the *primary wives* were the Governesses of their husbands Families, but the Concubines live therein as Servants, and equal to the former in nothing but *in the right of the Bed*. In the third place, the children of the *first wives* had a right to succeed to the hereditary *Estates* and *Titles* of their Fathers, but those of the Concubines were secluded all succession therein, and instead thereof receive *portions*, *Gen.* 25. 6. And some think that it was upon this account, that *Jephte* being the Son of a Concubine, was denyed to co-inherit with his brethren. Agreeable unto this Custom is the *Matrimonium Morgengabicum* in some Countries, where the second wife and her children are not taken in to a right of

of the husbands Estate, whereby the woman can have no part thereof for a *Joynture*, nor the children for their inheritance, but only certain portions are assigned them by Compact; which are called *Morgengab*, or Marriage-Gifts.

But not to pursue the Laws of the old Jewish Concubinage (whereof enough is to be met with in Mr. *Selden*;) Our present task is to state the present use thereof among the *Jews* in *Barbary*. Who are generally herein very abstemious: but when they make use of it, 'tis with such Rites as have been already mention'd. And we may easily imagine the unsettledness of their Condition to be the main reason why they are so reserved in the use of this priviledge. People of an Ambulatory state being usually very careful not to multiply their lumber.

The next thing to be accounted for, is the Marrying or refusing of the Brothers wife who is dead without Issue. A custom which is at this day in request and practice among these *Jews*, according to its first Institution, *Deut.* 25. But if the surviving Brother refuse (as he may) to raise up seed to the deceased, then they proceed to a very solemn separation, which is after this manner.

The man who refuseth to pay this debt unto the dead, is bound to take two well-reported *Jews* of the Neighbourhood, and with

with them to go to his Brothers widow; to whom he declares his resolution of not receiving her in Marriage, or of not performing unto her the Duty of a husbands Brother. This being done before the two credible persons whom we just now mention'd, the widow accompanied with the same witnesses, and three more, makes her address unto the *chief of the Synagogue*, who upon the receiving of her Petition, appoints a day of hearing; and both the parties according to Summons being present, the chief of the Synagogue propounds several questions. And first he demands of the widow, How long her husband hath been dead? whether three months be fully passed since his death? for so much time is required to clear her from being with child by her late husband. Next he demands, Whether her husband left ever a brother behind him? whether the man who is there present be his full brother, and whether he be a single man? After this the Master demands their Age, and whether she thinks they are compotent for generation? and whether the surviving Brother and the Defunct had both one Father?

These Proposals being directly answer'd unto by the woman, the Master turns to the man, and asks him, whether the woman there present was his dead brothers wife? and, whether he will Marry her, or suffer his

shooe

shooe to be pulled off? If he there declare again his refusal to Marry her, they presently execute the Law: and having first put and tyed a shooe on his right foot being bare, the slighted widow looseth it with her right hand, and saith, calling the *Synagogue* or *Congregation* to witness it, *This my husbands brother refuseth to raise up seed unto his brother.* And then pulling off his shooe, she contemptuously spits in his face, saying, *So shall it be done to the Man, that will not build up his brothers house.* Then the Rulers of the Synagogue, with all that are present, pronounce these words: *The shooe is taken off.* And from that time forward she is at liberty to Marry to whom she pleaseth. It is required that all this be transacted when the woman is *fasting*; and though not in *Barbary*, yet in some other Nations, she looseth the shooe with her teeth. I have been informed that they have a Ritual of the whole process, and a prescript Form which they call, *The pulling off of the shooe*: And that a Copy hereof is given to the woman, which serves her for a Testimonial that her Separation was *legal*, and that she may joyn her self in Wedlock to whom she has a mind.

But if possible, the parties so accommodate the matter betwixt themselves, that it seldome comes to this extremity. For this mode of Separation is generally looked upon

on as reproachful and contumelious. An Example of the *Libellus eductionis Calcei*, I could by no endeavour yet obtain; which I impute to the great cautiousness of the *Jews* in communicating any thing of this Nature to *strangers*, lest it should reflect upon their Religion, or be misconstrued to their Reproach.

Chap. X.

Of the Institution of their Children: the time and manner thereof.

HAving already treated of the *Jews* Marriage, with its several appendages; and viewed their Childbirth and Circumcision: the Method cannot be unnatural if we next enquire into the Education of those children, by whom they hope to preserve *Their Name* in *Israel*. And indeed the care of the *Jews* is very laudable in this particular, there being not many people in the World more watchful to have their children early tinctured with Religion than the present *Hebrews*. And there needs not many other reasons to be given of their unshaken adherence to their present Faith, than that they

they are therein so timely and deeply grounded.

Nor is their diligence herein more commendable than their orderly Method; for as soon as their children are able to pronounce, they are taught such Sentences of *Holy Writ*, as seem to favour their Religion, and to infuse into them the seeds of Piety and Vertue. And to this purpose they frequently make use of *Solomon*'s Exhortatory: *Catechize a Child in the way that he should walk when he is young, and his old age will not depart from it.*

Now because the *Jews* in *Barbary* usually speak *Moresco*, the Language of their Nativity, and a sort of *Spanish* which inables them for Traffick; lest they should fall into an utter oblivion of the *Hebrew* Tongue, they are careful that the Rudiments be in that Speech. And to facilitate their Childrens Learning thereof, they usually teach them *Hebrew* for the Utensils of the House, Terms of Traffick and Negotiation, *&c.* And by this Order they furnish the Children with a *Nomenclature* of *Hebrew* Words; and all this before they admit them to Syntax and Construction. Hence it is that in speaking *Moresco* and *Spanish*, they so intermingle their first *Vocabulary*, that thereby it is not easie to be understood. But still the main Design of their early Instruction is especially spent in imprinting Religion

upon the tender minds of their Children. And because the Sabbath is appointed for the more Solemn Celebration and Instruction in Religious Rites, and ordained to be one Character, whereby the *Hebrew* people is distinguished from all other; for these Reasons the *Jews* are signally diligent to implant into their Children a singular reverence thereof. And to this end they employ the Morn and Even of this Queen of Feasts (as the Masters call the Sabbath) in teaching their Children several pious Forms of Saluting their Parents and others. In which Greetings they permit not their Children to use the *Name of God*, till they are seven years old, that they may retain the greater veneration for that Name which is *Holy and Reverend*. And therefore the first Salutations of the Children are plainly, *I wish you a good Sabbath: May you have a good day*, &c.

When their Children are grown up to be fit for such Conversation as *Talk* and *Play*, they permit them not the least Society with the *Mahumedan* Children, but strictly forbid them their company; that hereby they may timely possess them with an averseness towards all *Mahumedism*. And this they practice out of a consideration that there is so great likeness between many of their own, and the *Morisco* Customs, that a Child may be easily induced to a promiscuous imbibing

of

of either. And as for the Divine Myſteries of Chriſtianity, the *Jews* repreſent them to their Children in ſuch monſtrous ſhapes, that they are fitter for their affrightment than embraceing. Beſides, they teach their Children that Chriſtian Religion is ſo utterly deſtructive of their Ceremonies, that they ought to avoid all fellowſhip with thoſe who profeſs them.

When the *Jews* have taught their Children ſome decent Modes of Salutation, and imprinted them with an awful Reverence of *Gods Name*, and the Eſſays of hating all Religions but their own; Their next endeavour is to inſtruct them in the Elements of Book-learning. Where the firſt Leſſons are about the *Name* and *Figure* of the *Hebrew* Letters: in which they uſe this Method: Firſt, upon a ſmooth ſtone or board they caſt two or more Letters of the Alphabet, and acquaint the Child with the Name and Figure thereof. And when the Child is able to pronounce theſe Letters, they proceed to more, according to the capacity and towardlineſs of the Scholar. And ſo forward, till the whole Alphabet be run over. When this taſk is finiſhed, the children are taught to joyn the Letters into ſhort and eaſie Sillables; and having attained to read a little, they are put into the firſt Book of *Moſes*, and ſo paſs through the whole *Pentateuch*. In teaching their Chil-

dren to write they use as the *Spaniards*, a *Plana*, which is a draught of very *large Letters* upon a fair Paper, which they imitate upon a thin Paper laid thereon.

When the Parents have at home pretty-well grounded their Children in these preludory Rudiments, they send them to School; and every Morning before they go thither, it is the Mothers Office to provide them something to eat, which is sweetned with Sugar or Honey; which serves them both for Beakfast and an Instruction. For at giving the Child the sweet Morsel she useth these words; *As this is sweet to thy Palate, so let Learning be sweet to thy mind.* And she gives directions how to behave himself at School, as that he is to use no filthy words, but such as he reads in the *Law*: because God loves *clean Lips*, pure, wholsom discourse, and that all communication ought to be agreeable to the Divine Word. Next, that the Child must not spend his time in idle talk to his own hindrance, or his fellows. With other such directions as a Mothers Care and Affection shall suggest.

They have a saying very common among them, *That there is no fruit at Autumn, where there is no budding in the Spring*; which they apply to the Education of their Children, whose riper years they hope to have pious and well-governed, when their tender minds

are

are duly instructed in Religion and Vertue. And much to this purpose may be met with in their Homilies.

At five year old the Children go to School, where they spend five years in Learning the *Pentateuch*; and at ten year old they are put (if they prove towardly) to read the *Mischna* and some choice parcels of the *Talmud*; which contain the Body of their Institutes. During the time that *boy* is learning the *five books* of *Moses*, he is called *Ben Mickra*, the Son of the Law; and when he is thirteen year old he is *Ben Mitzva*, *the Son of the Precept*: for now the youth receives the *Passover* and is purified. For until he comes to be *a Son of the Commandment*, the Father stands charged with his Miscarriages. But at thirteen year old the Lad being supposed to be able to discern Vertue from Vice, and Good from Evil, he is bound to answer for his faults. Therefore the Father having before a Synagogue of ten antient *Jews* declared that his Son whom he there produces has been well Catechized in the Law, and understands the general Decisions of the *Mischna* and *Talmud*, and that he can repeat the dayly Prayers, he lets them know that he no longer chargeth himself with his Crimes, but that he leaves him to answer therein for himself, and to be punished if he shall be delinquent against the Commandments. Where note by

the way, that by *Commandments* here must not be understood either the Decalogue or the Ritual of *Moses*, but those 313 Precepts into which they have resolved their Religion and the Bible. *Drusius* (in *Exod.* 26.) observes, that the *Jews* old manner of Instructing was by Interrogations and Questions, or Catechism. By which present Method there is no youth under Heaven can at thirteen years old give so exact account of the Rites of their Religion as the Jewish.

I meddle not here with the special places which were of old appointed for the Education of youth, because those ancient *Gebaoth* or Colledges, Houses of Doctrine, and Hills of the Teachers, which the *Divine writings* often mention, are now faln under a fatal Devastation. Neither doth it concern the present Subject to reflect upon the *Mishne*, or Colledge in *Hierusalem*, where the *Repeating* of the Law was Studied: this being also extinct. Only I observe at this day the *Jews* in *Barbary*, like their neighbour *Moors*, are wholly destitute of Places for liberal Education; and therefore when any of them intend to Studie Physick or the like, they repair *incognito* to the *European* Universities, and more especially to those of *Portugal* and *Spain*.

But to return: The Jewish Fathers are not more careful in the Catechism of their Children,

dren, than the Mothers in their Nurſerie. In which they do not follow their own delicacie, but the preſcriptions of their Maſters: who appoint that the Nurſe (who is always the Mother, unleſs ſome unavoidable neceſſity interpoſe) eat ſuch Viands as yield good nutriment, to the end that the child may the ſooner grow up, and come to the publick Worſhip, and take the impreſſions of their Religion. And the Mother who is diligent herein, is ſaid *To walk* in the wayes of the Lord: (for ſo they are taught to underſtand *Deut.* 28. 9.) who feeds his Creatures with a ſeaſonable and liberal hand. They have very odd conceits about the Situation of the Mothers Breaſts, which they uſe as natural motives of affection and tenderneſs toward their Infants. And to imprint in the woman a greater averſeneſs to nurſe their children at anothers Boſome, their Maſters tell them ſtrange Stories of ſeveral men who have been miraculouſly enabled to give their children ſuck upon the death of their wives.

During the time of Nurſing, the women are not permitted to go with open Breſts, nor to keep Faſts, nor to expoſe their tender Sucklings to the Sun or Moon. Neither when the Child is able, do they permit it to go bare-headed out of doors, becauſe on a time one of their Maſters ſeeing a child in this poſture, pronounced it unlawfully begotten, and that his

Mother was either menstruous or unchaste in her Embraces.

The *Jews* usually Girdle their children as soon as their bodies will endure it; and when they are grown up none of them go ungirt to the Synagogues: for if they should do so, they think that not only thereby the benefit of the Prayers is forfeited, but also the Divine displeasure is provoked. Hence is that saying; *Ungirt, unblessed.* Albeit I know the *Jews* use to Girdle their children, lest from the intuition of their own nakedness, they should imbibe an immodest Confidence.

Chap. XI.

Of their Synagogues: the Officers thereof: time of their Election: Hours of Prayer.

The Synagogue in the *N. T.* is often taken for any place of publick concourse: But its usual acception is either Civil or Ecclesiastick. In the former acception it denotes the place of their Consistories and Judicatures; in the later the House or Room where the Law and Prophets are read and expounded, and the whole System of *publick worship* performed. The

The *Rulers* or *Chief* of the Synagogue, or such as negotiated their Mysteries, were different from the Rulers of the Consistory or Judicature. But we are here to speak of the Synagogue as a place wherein they tolerated the publick Exercise of Religious Solemnities. Which Toleration the *Jews* in *Barbary* purchase with their Coin. For it is usual with the *Moresco* Governours, when faln into any Exigence of Moneys, to shut up the *Jews* Synagogue, out of certain experience that its Redemption is the readiest Subsidie.

In this part of the World, the sense of their Ambulatory condition will not permit the *Jews* to be at the pains and charges of Erecting new Synagogues. But they hire Houses or single Apartments proportionable to their Number, to assemble in. In whose Furniture they seem to neglect all other *Ornament* and *Sumptuousness* but cleanliness and decency. But as if they vyed the store of *Moresco* Moschs, they strive much to have their Synagogues numerous. And in this they do not recede from the practice of their Ancestors, who had four hundred and eighty Synagogues at once in *Hierusalem*. So *Sigonius*, *de Rep. Hebr. lib.* 2. *c.* 8. And in other Provinces and Cities (as we read in the *Acts*) there was the like plenty. And the numerousness of these Holy Houses may easily be granted, seeing

that

that a very few make up a Jewish Congregation. For they have a Tradition, that wheresoever ten men of *Israel* are, there ought to be a Synagogue.

Of old, the *Jews* wrote the Entrances of their Synagogues with devout and cautionary Sentences, as *Buxtorf* hath observed in several Pages of his Abbreviatures; which Custom is wholly out of fashion with the *Jews* here discoursed of: which seems chiefly to be imputed to the uncertain tenure of the Houses which they hire for Synagogues, and not to any dislike of the practice. For doubtless the Inscriptions now spoken of were very laudable, as directing those who enter'd in their deportment in the Divine Worship. Of old, the Walls within as well as Entrances of the Synagogues were written with Sentences tending to the same purpose: As, *Enter the House of the Lord thy God with humility: Be attentive in time of Prayer*; *Think upon thy Creator*, &c.

To every Synagogue there belongs six Officers; first the *Summas*, or *Sacristan*, answerable to our Sexton: whose Office is to sweep & keep clean the Synagogue, and to trim the Lamps. The Second is the *Pernas*, to whom belongs the care of providing the Holy Wine, which is given to the *Youth* at the entrance and end of their Sabbaths and Festivals. The Third Officer is the *Mari-Acatab*, who folds up and unfolds

unfolds the Law, and shows it to the people. The fourth (whose title I remember not) is he to whom belongs the Elevation of the Law, and the bearing it in *procession* through the Synagogue; which is an honourable Imployment, and his who gives most. The fifth Office belongs to the *Elhaim*, or those who touch the two staves (which they call the trees of life) whereon the Law is rolled up, when it is carryed in *procession*. The sixth is the *Chesan* (or *Præcentor.*) All these Offices are bought and sold upon the day when the last Section of the Law is read, and without a new Election are not held above a year by the same persons. To express their Zeal to the Service of God, they canvas for these Offices, and give Monies to obtain them, which goes to the Poor-stock. The *folding up and unfolding of the Law*, being an Office of the greatest esteem, none carry it but he who is able to give liberally to the *Corban*; by which they raise a comfortable subsistance for those are grown indigent: as in another Chapter we shall have occasion to discourse.

Their times of repairing to the Synagogue, or *hours of Prayer*, are next to be considered. To the Holy Exercise of Prayer, the *Jews* thrice every day assemble at their Oratories; first at Sun-rising, which they call *Tephilla Sabarit*, or Morning-Prayer. Their

second

second time of going to the Synagogue is about three in the Afternoon, which is their *Tephilla Mincha*, or Evening-Prayer. The last is after *Sun-set*, and this they call the *Tephilla Arvit*, or Night-Prayer. To every one of which times there are proper Offices appointed, as is to be seen in the *Sepher Tephilot*. But the Office for the Morning far exceeds the other two in length. For they are above two hours in the Synagogue at Morning-Prayer, and not above half so much at both the other.

They have no perfect difference between *Proseuchæ*, Synagogues, Schools and Houses of Prayer, as was of old. For if there be or ever was herein any distinction, it is swallowed up into the one Title of *Synagogue*, by which is barely to be understood the place where the *Jews* gather together for *Religious purposes*; and may well be called an *Oratory*, or *House of Prayer*, because that is the main Duty for which they repair thither.

CHAP.

CHAP. XII.

Of the Jews *Preparation to the Synagogue.*

THE apprehenſion of the Divine Greatneſs and Majeſty of God, which by all Civilized Religions is acknowledged for the ſole and proper object of their Worſhip, hath moved men of all Faiths to ordain ſome Rites of preparation to ſo ſolemn an Addreſs. This I have already obſerved in *Mahumediſm*, the moſt conſiderable Religion for ſecular Grandeur in the World. And the preſent Judaiſm is no way thereunto inferiour in this particular. For before the *Jews* go to the Synagogue to celebrate the Publick Service of God, they carefully obſerve all ſuch preparations as they have learned from Cuſtom, Superſtition, or their Maſters. In whoſe obſervation they are rather too punctual and preciſe, than any way negligent or remiſs. And firſt of all, the *Jews* are vigilant to Pray betimes in the morning, out of an Opinion that the more early the Oraiſon, the more acceptable it is to God. And this they found on the third Verſe of the fifth *Pſalm*: *My voice ſhalt thou hear betimes, O Lord; early in the Morning*

Morning will I direct my Prayer unto thee, and will look up. When at any time they find themselves backward to these Morning-Devotions, they upbraid it with their forwardness to pursue their Secular interest, and shew how far the concerns of Religion doth exceed all worldly business: and that their care to seek God ought at least to equal that in seeking *Mammon*. There is a saying common to all *Jews*; *That in Winter they raise the day, and in Summer the day them.* The meaning whereof depends upon their rising before day to Prayers from the fifteenth of *June* till *Pentecost*, and after from *Pentecost* till the fifteenth of *June*. Let the Reader understand it.

There are some *Jews* who to be esteemed Devout, rise very early every morning to lament the ruines of *Hierusalem* and the Temple: and they hope by the merit of so doing to move God to hasten their reparation, and the restoring of the Kingdom to *Israel*. And there are those who believe that the *Planets* and *Stars* weep with those who in the night shed tears for the City: and that when they run down their cheeks, God puts the tears in a bottle, and keeps them to blot out all the Edicts which at any time shall be made by their Enemies for their Destruction.

But to return to their Mattens. There is a general Tradition among the *Jews*, That at night

night the Gates of Heaven are shut up, and that the good Angels sit silent by them, and that the Evil Spirits are then at liberty to wander up and down to effect their projects: And that a little after Midnight the Gates of Heaven are opened with so great a noise, that the Cocks here below are therewith awaken'd, and Crow to awaken them to their Prayers. And that this might not be thought to be the melancholy of some few imagining *Jews*, they have put it into their general Lyturgie, wherein for this good Office of the Cock they thus give thanks: *Bendito tu* Adonai, *nuestro Dio Rey del Mundo dán al Gallo distinto para entender entre dia y noche*: Blessed be thou *Adonai*, our God, King of the World, who hast given understanding to the Cock to distinguish the night from the day.

But the Oraisons we have now been speaking of relate to their private Devotions, which are preparative to the publick. To which later they are not suffer'd to repair till they have dressed their bodies according to prescription. And to a stranger they seem herein very antick and humoursom. For beginning with their Shirt, that must not be put on but after such a secret manner, that the very beams of the house must not be privy to their Nakedness; and therefore they creep under the Counterpane or Coverlet while they put

on

on their Mutands. And for this they cite and praise the Example of one Master *Jose*, who upon his Death-bed gave God thanks that through the whole course of his life the timber of his Bed never discovered his *Natural retirements*. Much of this stuff might be set down relating to their present manner of dressing themselves, as how that the left-foot-shooe must be put on before the right, *&c.* But the love of brevity has prevailed with me to omit them.

When they have accoutred themselves for the Synagogue, at the leaving of their Apartments they are commanded moderately to bow down their Heads, to express thereby their great sadness for the desolation of the Temple. Before they go to publick Prayers they use all manner of needful Evacuations of the Body; and when for this purpose they enter their Retraits, the Devouter beseech the Angels to stay at door till they come out: whom they thus accost.

Most Holy and most Glorious Ministers of the most High, I beseech you keep, preserve and help me: wait till I go in and come out; for this is the custom and way of all men.

They account it a hainous Sin to retard the Natural Purgations of the Body, because thereby they may incur Distempers. And to this

this unsavoury purpose they alledge *Levit.* 20. 25. but for what reason, is not so easily to be comprehended.

But their chiefest bodily preparation consists in washing, which is a Ceremony bestowed on all those parts of the body that are more notoriously liable to be unclean. And the hands, which (according to their Masters) after sleep are venemous and impure (by reason of the noxious spirits lodged as they opine in the palms thereof when they are asleep) are first of all to be punctually washt. For they hold, that if a *Jew* should touch his eyes, nose, ears or mouth with unwasht hands, he should be troubled with dimness of Sight, Catarrhs, Deafness, and a stinking Breath. In washing their hands they hold them up, that the water may run down to their Elbows. Which elevation of their hands, Ceremony of washings, help to explain the πυγμῇ νίψασθαι χεῖρας, St. *Mark* 7. 3. which has made so much stir among Criticks.

At the time of this preparative washing the *Jews* say this Hymn; *Bendito tu* Adonai, *Nuestro Dio, Rey del Mundo, que nos Santificò en sus en comendancas, y en comendò sobre limpieza de Manos.* Blessed be thou O Lord our God King of the World, who hast sanctified us with thy Commandments, and enjoyned us cleanness of hands. Where by *Commandments* must not be understood any

strict Law of *Moses* in this particular, but of the Tradition of their Elders, or injunctions of their Antient *Sanhedrim*, by which they are bound to wash not only when they go to the Synagogue, but also whensoever they eat. To which Custom that passage of Saint *John* 11. 6. has an unquestionable reference. For the water-pots which were set ready at the Feast, κάλα τὸν καθαρισμὸν Ἰουδαίων, were for the *Jews* to wash in before they did eat. But we speak not here of their every-dayes washing, but of that which they now use in order of preparation to their publick Devotion, which is the last thing they do before they go to the Synagogue. And if any occasional defilement happen as they go, as the touching of a dead Carkass, the killing of a Flea, (for a small thing will defile a *Jew*) they presently wash their hands before they appear in the solemn Worship.

There were other sorts of washing of old among the *Jews*, as that of the Priests when they went to the Temple to officiate: in imitation whereof arose the washings and lustrations among the *Gentiles*. There was also another sort of washing belonged to their Proselytes at their reception into the Church of the *Jews*: of which we have already spoken something in their Proselytism.

CHAP.

CHAP. XIII.

Of the Jews Zizith *and* Tephillim, *or* Phylactery *or* Prayer-Ornaments.

WHen the *Jews* prepare for Morning-Service they with singular circumspection put on their *Zizith* and *Tephillim*, which are properly their Prayer-Ornaments, and so necessary an accoutrement for the Synagogue, that they are the chief Cognizances and badges of Religion, without which they cannot hope that their Church-Services should be accepted. The wearing of the *Zizith* or Fringe, they collect from *Exodus* 15. 37. And they very confidently assert, that a careful observation of the Commandment concerning the *Zizith*, is a fulfilling of the whole Law. And they ground this peremptory position upon a Mystery which their *Gemalria* has found in the word and manner of its making. For (say they) the *Zizith* hath five knots representing the five Books of *Moses*, and the eight threds added thereunto make thirteen, which together with the *Numeral Letters* in the word it self amount to six hundred and thirteen, which is the number of all the Commandments contained in the Law.

And therefore they conclude that the right wearing of the *Zizith* is an observation of the whole Law. *Credat Judæus!*

Now as to the form and matter of the *Zizith*, it is a quadrangular piece of Linnen-cloth (or Silk, *&c.*) with Fringes, worn next the Shirt, hanging down upon the Breast and Shoulders. At the putting of it on, they use these words:--- *Bendito tu A. N. B. Rey del mundo*, &c. Blessed be thou, O Lord our God, King of the World, who hast sanctified us with thy Precepts, and commanded us to wear the *Zizith*.

To this Religious Utensil no fewer Miracles are ascribed then to the Cowle of St. *Francis*: for the *Jews* say it can deliver from sin, and make Proselytes to their Faith: And that it is an Amulet against Sorceries, and preserves those from receiving any hurt from evil Angels who constantly put it on. But all are not admitted to the honour of wearing this Holy Ornament: for it being a part of the habit to be worn at the Synagogue, the women are totally forbid it, as being excluded the publick Service.

Their next Prayer-Ornament is the *Tephillim*, which are Scrowles of Parchment written with several Sentences of the Law, and tyed upon their Fore-heads and left-Arms. And this they observe upon the account of the sixth of *Deut.* the sixth and eighth Verses.

Verſes. The Sentences wherewith the Phylacteries were antiently inſcribed, are conjectured to have been *Exod.* 13. from verſe the 11*th* to the 17*th*, *Exod.* 13. 2. to the 11*th*, *Deut.* 6. from verſe 4. to the 10*th*, and *Deut.* 11. from the 13*th* to the 22. Others are of Opinion that the Phylacteries were written with the Decalogue. But for mine own part, I believe the Inſcription to be concealed: for the *Jews* with whom I have practiſed in this particular, would not be moved either to ſhow or explain their Phylacteries. At the putting them on, they ſay this Euchariſt: *Bendito tu*, &c. Bleſſed be thou O God our Lord, Governour of the Univerſe, who haſt hallowed us with thy Law, and commanded us to wear the *Tephillim. i. e.* Phylacteries.

The *Phylactery* worn upon the Fore-head is folded up, and hangs between the *brows*, ſo as they may ſee it, and thereby be minded of walking according to Gods Statutes. There has been no ſmall diſpute among the Criticks and Interpreters concerning the Name and Office of the *Tephillim*: but if they will acquieſce in the meaning which the Modern *Jews* give thereof, they ſignifie no more than *Ornaments* to be worn at *publick Prayer*, in which ſuch Sentences of Scripture are written as they deem moſt proper to remember them of their Duties, according to the firſt appointment hereof, *Exod.* 13. 16. *Deut.* 6. 8.

Tis true, the first, plain, and wholesome intent thereof has in course of time been much corrupted chiefly by the Schismatical *Pharisees*, who in stead of binding them for a *sign* upon their *hands*, and as *Frontlets* between their *Eyes*, hung them as Charms about their Necks, supposing in them a secret Power to defend them from Dangers. Out of which corruption 'tis probable did arise that superstitious Custom of some women in St. *Hierom*'s time, of wearing their *Parvula Evangelia*, or short Sentences of the Gospel, to keep them from Inchantments and other Mischiefs. And at this day the Papists permit the wearing about their Necks the beginning of St. *John*'s Gospel, as a *Defensative* from Evil. That the wearing hereof was not unlawful, some produce Christs wearing them for a convincing Argument, St. *Luke* 8. 44. but the Fringe or Border of the Garment there mention'd may belong to the *Zizith*, but no way to the *Tephillim*. However, the *Jews* were not condemn'd by our Saviour for the *use*, but *superstition* of this *Ornament*: and because they made their Phylacteries larger and broader than commanded, and this too to the end that they might appear more holy than others. And we may conceive the whole matter to be briefly thus: *Tephillim* or Phylacteries are with the later *Jews* become a great part of their Religion, which they ground

ground upon the last mention'd Texts, taking them in a literal, which were intended in a figurative sense, according to their explication, *Deut.* 6. 7. But this carnal people, which have ever been apt to turn all *inward Piety* into *outward form*, and to make that matter of Ambition and Ostentation, which was designed for humility and holiness, understand the Precept concerning the Phylacteries meerly according to the *Letter*. And therefore make them Scrowles of Parchment, in which they write the four Sections of the *Pentateuch*, which were named before; and wear them on their Arms and Foreheads. As we have said already.

In preparing these Scrowles, these Ceremonies are still in use: first, the skins whereof they are made must be of Beasts which the Law has pronounced clean. Secondly, none but a *Jew* must kill the Beast and dress the skin for this purpose: for if a Christian, or in their Language, any other *Edomite* have a hand therein, it is wolly polluted and unserviceable. Thirdly, the Ink wherewith the Sections of the Law are writ, must not be black, nor of the ordinary confection. Fourthly, they must be writ with the *right hand*, without interlining. These, with other niceties concerning columning and cutting the Parchments, are used about the Phylacteries. And being thus Canonically made, they

fit and apply them to their Foreheads and Hand-wrists, and call them *Tephillim*, because they are especially used in Praying. The Greek *Phylacteria* relates to the end hereof, namely to keep the Law in memory. Though there is a present superstition which layes claim to the Phylacteries, because they keep those that wear them from Sorceries and Diseases, and the *Malus Genius*. Now what is principally blameable herein, is their affixing on God their own carnal observation and frivolous Ceremonies of these *Tephillim*, as if they were his own Institution and Appointment. And it was the peculiar fault of the *Pharisees*, to wear the *Tephillim* of a greater breadth than any other *Jews*, that they might be looked upon as persons of a greater Sanctity than the rest.

Chap. XIV.

Of the Jews *hastening to* Morning-Prayer. *Their Manner of Entrance into, and Deportment in the* Synagogue, *&c.*

THrice every day (as we have said) the *Jews* repair to the Synagogue: and herein

herein they expreſs a great chearfulneſs and delight. For they leave their houſes in a haſty poſture, and with great willingneſs; and ſeem to ſtrive who ſhall be firſt at the Synagogue. But they return thence in a far different manner. For when they leave the Synagogue they go backward, and uſe a very ſlow pace therein. By which they teſtifie their delight in Gods publick Worſhip, and their unwillingneſs to go from it. And they interpret *Hoſea* 6. 3. of that diſpatch, readyneſs and alacrity wherewith they ought to come unto Gods Houſe. And to thoſe who are backward and come late to the Synagogue, they apply that of *Eſay* 50. 2. *Wherefore when I came, was there no man? when I called, was there no man to anſwer?* And of him who comes not to Prayers at all, they underſtand *Eſay* 50. 10, 11.

At the Entrance of the Synagogue they either make clean or put off their ſhooes, in obedience to *Eccleſ.* 4. 17. and *Exod.* 3. 5. *Put off thy ſhooes*, &c. And this ſaves them the uncovering of their Heads: for their little black brimleſs Caps are never moved all the time they ſtay in the Synagogue.

At their ſtepping into the Synagogue, they firſt ſpend a few minutes in the meditation of his Attributes whom they come to invoke; which is to beget in them a Deportment humble and reverend. And when they have duly

duly possessed their minds with an awful reverence of Gods Majesty, they repeat to themselves *Numb.* 24. 5. *How goodly are thy Tents, O* Jacob, *and thy Tabernacles, O* Israel! And *Psalm* 26. 8. *O Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.* And the *6th* Verse of *Psalm* 95. *O come let us worship, and bow down: let us kneel before the Lord our Maker.* This Meditation being ended, they lay the right hand upon the heart, and bowing their bodies toward the Chest where the Law is laid up, they begin the publick Service with the *7th* of the fifth *Psalm: I will come into thy house in the multitude of thy mercies, and humble my self with fear in the Temple of thy Holiness:* So it is *Verbatim* in an old *Spanish* Translation of the Jewish Lyturgie.

They Pray standing, girt, with their faces toward *Canaan*, their heads moderately bowed down, and hands upon their heart. They utter their Prayers in a sort of Plain-Song, sometimes straining their Voices to a very harsh and unpleasant Note, and then on a sudden letting it fall into a kind of whisper. Their bodies are always in a wagging unsteddy posture: which they say expresses joy and satisfaction in Devotion. But to him that knows not the intent hereof, this wavering and (sometime) exulting of the body, will seem

seem very careless and negligent, and that they Pray with none, or very little intention and devotion of mind.

Those which cannot read the Service in *Hebrew* (who are but few) are bound to learn when to say *Amen*. A thing the more easily attain'd unto, because they have a *prescript Form*. And how heedless soever they may appear in other parts of Prayer, yet they use a signal diligence in the right timing and pronouncing of the [*Amen.*] Because whosoever saith it with all his might, the Gate of the Garden of *Eden* is open'd to him.

In time of Prayers none are permitted openly to spit, belch, yawn, or blow the Nose. All which they do with great Secrecy in the Synagogue, when they have occasion. Neither may they spit, or any such thing, to the right hand or before them; because of the Angels, which have made those places their Situation in the Synagogue.

And from this short Account of the *Jews* entering, and behaviour in the Synagogue; we come to take a general view of the Prayers made therein. And here we shall follow the *Breviary* in present use with the *Jews* in *Barbary*, which was Printed at *Venice* in the 1622 Year of Grace.

And first of all, they begin the Morning-Service with the eighteen *Benedictions*, of which, saith *Moses Maimon*, *Ezra* was the Author.

For

For when the *Israelites* returned from the Captivity, their Native Language was so corrupted with that of their Bondage, that they were not able to praise or serve God in a continued Speech: And upon this occasion *Ezra* is thought to have composed eighteen short *Benedictions*, wherein they might praise God, and beg at his hands the supply of his dayly blessings. But others are of opinion that these eighteen *Benedictions* were composed as a *Directory* whereby they might guide themselves both in the private and publick Service of God: to which purpose they are imployed at this day.

After the *Benedictions*, follows a large Office for Sacrifice and Oblations: which begins with the History of *Abraham*'s going to Offer up his Son. To this succeeds a long course of *Psalms*: then a tedious Thanksgiving. Then a Confession of Sins; at the saying whereof they throw themselves prostrate, and express a great sense of their own vileness and misery, and that they have no strength but in the Almighty. Then all on the sudden they start up, and comfort themselves with the Oath God made unto *Abraham*, when he went to Sacrifice his only Son. And now with great chearfulness they bless their Lot, that God has chosen them for his Heritage and the people of his Covenant.

But

But beſides all this, they have in this Office a peculiar Thanksgiving for the Delivery of the *Law*; and a Prayer (which they ſay with a low voice) for the reſtauration of the Temple; That in their dayes God would rebuild the Houſe of his Sanctuary, which they hourly hope for. And they ſhut all with praying that God would lead them in his righteouſneſs, and make plain his way before them.

And this is the ſum of their dayly *Morning-Service*; for whoſe more regular Celebration, there are Rubricks intermingled with it, directing them to the Reſponſes, Praiſes, and how every part muſt come in courſe. This Morning-Office (as was ſaid) is very long; for which they make ſufficient amends in the *brevity* of the other two. In ſome places they have a Cuſtom for thoſe to ſhut the *Prayer-Book* who are at *Variance* with their Neighbours: thereby ſignifying that they will not Pray at all, becauſe they cannot pray aright, till the difference be reconciled. At the ſaying of [*Give Ear O* Iſrael, *the Lord our God is one God*,] they turn themſelves *Eaſt* and *North*: at the pronouncing of [*Holy, Holy, Holy Lord God of Sabbath*,] they jump up three times. They dare not turn their Backs on the Cheſt where the *Law* is depoſit; and leſt they ſhould do otherwiſe, they go backward out of the Synagogue, having their

eyes

eyes always fixed thereon. They are very careful that nothing may interrupt them in their Devotions, at which if they sneeze, they account it a lucky token of being therein accepted, but to break wind preposterously is a very unhappy abodement.

I have omitted in the former Paragraph to observe that after the appointed course of *Psalms* they have two Lessons; the first out of the Law, which is always read by the *Chasán*, or some eminent *Jew*. The second Lesson is taken out of the *Prophets*, and is read by any ordinary *Jew* who is able to read distinctly. And in the difference of the persons imployed in these *Lessons*, they show the great value and esteem which they have for the *Law* above the *Prophets*.

There is an universal Agreement among the *Jews* of all Countries, that they ought every day to repeat a hundred *Benedictions*; which they thus compute: At washing in the Morning twenty three: At their Entrance into the Synagogue six: At putting on of the *Zizith* or *Fringes* one: At putting on the *Tephillim* one: At every one of the three Offices in the Synagogue, eighteen: Three after dinner, and two before night: At going to sleep two: and as many at dinner and supper. Which if they reckon right make up the sum.

At the saying of the *Benediction* for Gods giving them the Law, they stand up with their

their heels joyn'd together, and their toes opened, bowing their heads toward *Hierusalem*. They have also a Prayer which is said by the Priest alone, wherein he desires God that he would be pleased to pardon all those who have been negligent and unattentive at the time of Prayer. But I could not finde this Prayer in their *Breviary*, though with some curiosity I perused it to that purpose.

Besides the Sabbath, they keep *Monday* and *Thursday* as weekly *Holy days*. On each of which they read three Sections of the Law: the first by a *Koên*, whom they suppose to be descended of *Aaron*; the second by a Reputed *Levite*; and the third Section by a Common *Jew*.

As concerning the keeping of *Monday* and *Thursday Holy*, and reading the *Law* thereon as well as on the Sabbath, after a more Solemn manner: the Vulgar *Jews* give no other account thereof but Custom and the Pleasure of the Masters. But those who pretend to give a *Rationale* of their Rites, refer it to an Institution of *Ezdras*, grounded upon the peoples wandring three dayes without water in the Desart of *Sur*, in memory whereof he appointed the Law to be thrice solemnly read every week. Now to be without water, say they, is to be without the Law: for which interpretation they bring *Esay* 55. 1.

Others

Others think that *Thursday* and *Monday* are set apart for the solemn Lesson of the *Law*, in memory of *Moses*'s going the second time into the Mountain to renew the Tables of the *Law*, which hapned (say the favourers of this Opinion) upon a *Thursday*, and to have returned thence upon a *Monday*. Upon which dayes some of the preciser sort keep a strict Fast, like those in St. *Luke* 18. and in all probability for the same end. On these two dayes they have besides the usual Office, a proper Prayer, which from the first words thereof bears the title of *Vehu-rachum*, which is said with singular attention. Of old this Prayer used to work Miracles; but by reason of some great delinquency in the present *Jews*, it has lost this Efficacy.

Chap. XV.

Their Ceremonies about the Book of the Law: *Their Manner of Celebrating the* Sabbath: *The Offices which thereon are Solemniz'd*, &c.

IT is a Canon strictly observed by the *Jews*, That a Book of the Law is necessary to the Constitution of a Synagogue: And therefore

ore the first thing they provide in order to set up a Synagogue, is a Copy of the Law, and a Chest or Ark wherein to lay it up. Now that which is called the Book of the Law is, The *Pentateuch* written in a large Character on Parchment, which is dressed according to the manner of the *Phylacteries*. The Parchment is rolled up upon two staves, to make it the more convenient to be carried in Procession. It is also usually wrapt up in a covering of Linnen, Silk, Tissue, *&c.* As for the piece of Tapistry pictured with divers Birds, which was the old-fashion'd Covering of the Ark, the *Jews* in *Barbary* use no such thing, for they abhor all manner of Imagery in their Service, as minding them of the Idolatry of their Fathers, for which they conceive themselves to be still punished; and also out of an averseness to be thought to imitate those Christians, who have offensively introduced Pictures into their Oratories; not only for Ornament but Veneration.

But to return to the Law: The *Jews* pay *the five Books of Moses* so great a *Reverence*, that they never suffer them to be taken out of the *Chest*, or looked upon, but on three dayes (namely *Monday*, *Thursday* and *Sunday*) when they are read: and this too in the Morning, because it is esteemed the purest part of the day. 'Tis true they use also to

ſhow the *Law* to the people on the Sabbath-night, but it is becauſe the whole *day* is *hallowed*. The taking out of the *Law* belongs to a *Noted Rabbi*, or in his abſence to one of the more ancient and *Devouter Jews*. But to carry it in *Proceſſion* within the *Synagogue*, is ſold to him who is able to give moſt for the *Place*. As we have obſerved in the Officers of the Synagogue. At the taking out of the Law, the Officer turns himſelf to the *people*, and repeats this Verſicle: *Come and extol God with me, and let us praiſe his Name together.* And at the *Elevation of the Law*, the people bow their Faces toward it, and make a long Reſpond, wherein they declare their own vileneſs, and magnifie the Majeſty of God. And when the *Rabbi holds up the Law* and opens it, he ſpeaks theſe words: *This is the Law which* Moſes *laid before the Children of* Iſrael, *and which proceeded from God, whoſe ways are all juſt: The word of the Lord is pure, and a defence to all thoſe who believe it.* When the *Law* is carried from the Ark to the place where it is appointed to be read, all the people there preſent ſing the *Hymn* of *Moſes*, *Numb.* 10. 35. *Riſe up Lord, and let thine Enemies be ſcatter'd, and let them that hate thee flee before thee.* By which they wiſh and pray for the Deſtruction of all thoſe who are not of their *Religion*. When they carry the Law either to the

Reading-place or in *Procession*, there is always one who steps up to *him* that carries it, and kisseth the *Covering thereof*; for it were to defile the Law, to kiss either the Letters thereof, or the Parchment whereon they are written. And he who doth this, with a Voice moderately elevated *blesseth* God for having made the *Jews* his peculiar people, and that he hath given them his Law. When the Book returns from *Procession*, and has put on its *Coverings*, all the *Males* in the Synagogue kiss it in Order, as the *Papists* do their *Pax*: and when they have done, the *Officer* gives the Book an *Elevation*, and so lays it up in the Chest. And as it returns thither they say the words of *Moses* at the resting of the Ark, *Numb.* 10. 36. *Return, O Lord, unto the ten thousand thousands of* Israel.

The *Pentateuch* is divided into fifty two *Sections*, to the end that it may be read over upon the fifty two Sundaies in the Year. And in reading it they are bound to be very plain, audible, and articulate. Because every tittle thereof is of singular weight and moment. The last Lesson constantly falls upon *September* the twenty fifth, which immediately follows the Feast of Tabernacles. And when this Section is read over, the *Chasans*, or those who read the Law, declare a great joy and satisfaction, that they lived to make an end of the *Annual Lesson*. They also praise God

that notwithstanding the many Miseries befaln them, they are still in possession of the Law, in which all other Blessings are abridg'd.

On the day when this last Section is read, all the Copies of the Law are brought forth of the Ark, about which the people dance in imitation and remembrance of *David*, 2 *Sam.* 6. 16. During the time that the Law is out of the Ark, they place *burning Torches* therein, in token that the Law performs all the duties of a light to those that obey it. On this day also the Elder *Jews* make themselves merry in seeing the Youth scramble for the fruits they cast among them. On this day also are sold the *Offices* of the Synagogue to them that will give most. And all being orderly consummate, every one leaves the Synagogue with this Prayer: *The Lord preserve my going out, and my coming in, from henceforth and for ever.*

The next thing that we are to account for in this Chapter, is the Manner of their keeping the Sabbath, and the Offices thereon celebrated. A Theme large enough for a whole Volume, if we were to give an exact description of all *Rites* and *Cases* thereunto belonging. But I shall confine the discourse at present, to the Customs of the *Jews* in *Barbary*, among whom and the rest of the Jewish Nation there is but small disagreement in the *Sabbatarian Ritual.*

Ritual. Though it must be confessed that the *Barbary-Jews* are neither so *strict* nor *Ceremonious* in this matter, as the *Jews* of other Countries, if we may believe the account which good Authours have given of the later.

The whole Nation of the *Jews* sufficiently accord in the notice of the word Sabbath, and grant that it barely signifies no more than Rest; and that sometimes too it is used both for working-dayes and Festivals, and that it puts on a more peculiar and restrained sense, when it is concisely taken for that *seventh day* which God set apart for his Worship. And in the Observation of this *Sabbath* or *Rest*, the *Jews* practice numerous Ceremonies: some antecedent, and relating to their preparation; and others concomitant, or waiting upon the day. Their antecedent Ceremonies are seen in dressing and preparing on the Eve of the Sabbath the Victuals that are thereon to be eaten: According to the Commandment *Exod.* 16. 23. *To Morrow is the rest of the Holy Sabbath unto the Lord; bake that which ye will bake to day, and seeth that ye will seeth*, &c. From which they conclude, That all things necessary to the Sabbath, and for the Honor thereof, ought to be provided over night, that there may be nothing to interrupt *this Rest*. If it falls out that the Servants are not able to make all things ready, the Masters assist

them, to the end that the Sabbath by no bodily labour may be transgressed. And they are able to cite many great *Rabbins* who have help'd their Servants in preparing for this *Rest*.

But this strict Custom of dressing no Victuals upon the Sabbath, is not universal with the *Jews* we now speak off. With whom I have been entertain'd with good cheer on the Sabbath that was thereon prepared. And asking them how they durst or would act so contrary to their own pretences; the Reply was, That they thought the Crime of a low nature, if it was done without giving scandal to others, that is, secretly. Which was then the Case.

Every Sabbath is observed with three Feasts, and four Offices. The first Feast is upon the *Friday*-night, or rather at the very entrance and begining of the Sabbath: The second is their Sabbath-dinner; and the third Feast concludes the Sabbath. Now the Custom of this triple Feast they deduce from the triple repetition which *Moses* used of the word [*To day*] when he gave out Orders concerning gathering of the *Manna*, *Exod.* 16. 25. Some of the more hospitable and wealthier *Jews* keep their Tables spread during the whole time of the Sabbath. And in this as other things they generally tread in their Fore-fathers steps, who were excellent at

turning

turning the power and intention of the *Law* into *Carnal Form* and *Superſtition*.

But beſides their greater *apparatus* in Diet for the Sabbath, they uſe other preparative Rites in order to the Solemnity of *This Great Day*: All which are bodily and external, and not worth our recital, if it were not to let us ſee into what follies a people may fall in Religion, when they have once renounced the Truth. All the *Friday*-afternoon is uſually taken up in Sabbatical preparations, as waſhing of the head and hands, the trimming of their beards (whoſe corners the Graver ſort ſuffer not to be cut, according to Law) and in a peculiar Superſtition of paring their nails; on which parings they are forbid to tread; in prevention whereof they uſually burn or bury them. In like manner they ſpend no ſmall time in whetting the Knives, and preparing other Utenſils of the Table. The women on the *Friday* comb and dreſs their heads, and make ready all accoutrements of the body. For they eſteem a neglect in any of theſe particulars, a down-right violation of the *Reſt*. And becauſe their Maſters uſe a word for Sabbath ſignifying Queen, they think it reaſonable that they as duly prepare themſelves thereunto, as they would for the reception of ſo great a Perſonage. And he (ſaith the Jewiſh Canon) is greatly to be praiſed, who honoureth the Sabbath

with his Body, Clothes and Dyet: with his body, by duely dressing it: with his clothes, by having a Sabbath-days Suit: and with his dyet, which on the Sabbath should be both more and better than on other dayes.

In *Barbary* they have their Sabbath-Lamps, which are lighted by the women, to which being lighted they hold up their hands and say this *Benediction:--- Blessed be thou, O Lord our God, King of the World, who hast sanctified us with thy Precepts, and commanded us to light the Sabbatine-Lamps.*

If any mans curiosity lead him to enquire into the reason why the Office of lighting these Lamps belongs to the women: I shall only tell him, that among many other reasons pretended to be given hereof, the chief is the keeping the women in minde of the transgression of *Eve*, who seducing *Adam* to disobedience, thereby put out, say they, and extinguished his *Light* and *Glory*. But the women do it upon the account of a received Opinion among them, that thereby they facilitate their Child-birth. There being these three Precepts recommended to them for that end, *viz. To keep the Sabbath-bread, light the Lamps, and carefully to attend their Months.*

The *Sabbath-lights* we now speak of are so contrived, that they may last the whole Sabbath, on which they are not allowed so much

much as to snuff them, for fear of transgressing the *fourth Precept*. But notwithstanding that the *Jews* in this *part* of the *World* are sufficiently rigorous in the observation of the Sabbath, yet I neither could finde nor hear of any of them, who would if surprised with the Sabbath, expose themselves to the danger of abiding in Woods and Desarts, rather than on the Sabbath to travel a few furlongs to gain a safer residence. For they are willing to let things necessary to save mans life thereon to be provided for. And some will not doubt to say, that if ever they be Masters again of *Hierusalem*, they will not loose it for fear of transgressing the Sabbath. And they have an usual saying, *Paligro del alma quæbra el Sabbato*: That the hazard of loosing a mans life dispenseth with the Sabbath.

They have a Custom in some places on the *Friday* to put water into little pits, and to draw no place dry, to the end that the Souls in Purgatory may therein cool and refresh them. For on the time that is over and above added to the Sabbath, they suppose the Souls in Purgatory have liberty to recreate. There are many other Rites belonging hereunto, the most whereof will fall in with the Offices: which are now to be accounted for.

Upon the *Arvit* or Eve of the Sabbath, they

they have a peculiar Office, which begins with the twenty ninth *Psalm*: *Give unto the Lord, ye sons of the mighty, give unto the Lord honour and strength. Give unto the Lord the honour of his Name, and bow your selves to the Lord with the beauty of Holiness. The voice of the Lord is upon the waters. The God of honour hath made it thunder. The Lord is upon much waters. The voice of the Lord is with strength, the voice of the Lord is with beauty. The voice of the Lord breaketh the Cedars, and hath broken the Cedars of* Libanus. *And he hath made them leap as a Calf*; Libanus *and* Sirion *like the sons of Elephants. The voice of the Lord cutteth the flames of fire; the voice of the Lord vexeth the Wilderness, he vexeth the Wilderness of* Cades. *The voice of the Lord maketh the Hinds to be in pain, and discovereth the Forests, and in his Palace every thing speaketh honour. The Lord hath been upon the water, and the Lord hath sate King for ever. The Lord will give strength unto his people, the Lord will bless his people with peace.*

The Translation I have here given of this *Psalm*, which begins the Office of the Sabbaths *Arvit*, is *Verbatim* out of the old *Spanish* wherein the Jewish Liturgy is extant. And it is here inserted for no other purpose, but to show how it differs from our present Translation. Where the Reader may observe, that

that the word *Adonai* is here and through all their Liturgy used for Lord; it being altogether unlawful for them to mention even in their Devotions the word *Jehovah*.

After this *Psalm* immediately follows in their Liturgy a very large Expostulation concerning the oyl and weke, and whole confection of the Sabbath-Lamps. Where the Opinions of several *antient Masters* are recited concerning this matter: as the Opinions of *Rabbi Ismael*, *Rabbi Tarphon*, *Rabbi Elihezer*, *Rabbi Aquiba*, *Rabbi Jehudah*. Which last Master gives them leave to put out their Lamps on the Sabbath-night, for fear the Nations (those that are not *Jews*) and evil Spirits should do hurt therewith.

On the *Arvit* they make confession of the three sins, for which, as hath been said, women die in Child-bed. And among these three deadly sins, the want of due lighting the Sabbath-Lamps is none of the least.

On the *Arvit* likewise when it grows dark they are bound to propound and answer these three Questions: *Hast thou paid Tythes? Hast thou made the Hirub? Hast thou lighted a Candle?* After this they repeat such *Hymns* and *Psalms* out of *Holy Writ*, as commemorate Gods gracious Promises to *Israel*, of which they make a comfortable application to themselves. There are likewise repeated some short periods of Scripture relating to

the

the Season of the year: as in the Spring-- *He shall make his dew to fall:* and in Autumn-- *Thou makest the winde to blow and the rain to descend*, &c. Having done this, they use a Thanksgiving unto God, for that he refresheth the dead with his mercies, and confirms his Truth to those that sleep in the dust: that he punisheth Apostates, looseth the imprison'd, redeemeth the captive, provideth Medicines for, and healeth the sick. And at the end of this long Thanksgiving follows this *Benediction* for the Institution of the Sabbath.

Blessed be the Lord our God the Holy, Thou hast Sanctified the seventh day for thy Glory (having first finished the Heavens and the Earth) and hast blessed it above all dayes, and sanctified it above all times, as it is written in the Law. And here the Institution of the Sabbath out of *Genesis* is distinctly repeated.

These things with the rest of the Office of the Sabbath-*Arvit*, which is very long, is concluded with a thankful recapitulation of Gods favours toward them, especially in that he has made them his peculiar people, given them his Law, and promised that it shall never be changed, nor they deprived of it. Then they most humbly implore the Almighty, that at last he would fulfil his promise, retarded so long by reason of their sins, and send them their desired *Messias*.

The

The next Office is that of the Sabbath-Morning, where the *Rubrick* directs them to riſe before the Sun, and to read the ordinary courſe of *Pſalms* till they come to the nineteenth: And then to begin their Mattins. Which for the moſt part are collected out of the Scriptures; ſome portions wherof are ſaid by the *Cazan* alone, and others by the *Kahal* and *Kohen*, as the *Rubrick* all along directs them. This day the Law has always a ſolemn *Proceſſion*, and is openly ſhown to the people. When it is brought to be laid up in the *Hehal* or Cheſt, he that bears it ſaith theſe words: *Turn again to thy reſting place, and to the houſe of thy deſire, that every Mouth and Tongue may give praiſe and glory to thy Kingdom. And turn unto the million of the thouſands of* Iſrael: and, *O Lord, turn us unto thee, and we ſhall be turned; renew our dayes as in former time.* And with this Prayer they conclude the *Morning-Office* for the Sabbath.

The third Office is the *Muſaf* or Afternoon-Service, which begins thus--- *O Lord, thou ſhalt open our lips, and our mouth ſhall ſhew forth thy praiſe.* After they have ſaid this, they bleſs and laud God for the continuance of his favours both to *quick* and *dead*. Next, they recount how God gave their Great Maſter *Moſes* the Commandment for the Sabbath. After this they make a gratulatory Oration unto God for that he has been pleaſed

sed to assist and accept their Services. And the whole Office is shut up with a distinct enumeration of the Divine attributes: and recommending themselves unto the Divine Protection, beseeching God to take the safeguard of them both when they sleep and watch.

Their fourth Office is that of the *Minhá*, or Sabbath-night: which being of the same tenor with the last we but now mention'd, there needs no more but to name it. At the determination of the Sabbath, they have an additional *Service*, at which though none are bound to be, yet all are present, to show their Devotion to the Sabbath, and how loath they are to part therewith. But others hold that they ought to protract this Rest as long as they can possible, for the sake of the Souls in Purgatory, especially for such as were condemn'd thither for the violation of the Sabbath.

Through all their *Offices* there is still something peculiarly relating to the hastening of *Elias*, to the end that he may not only loose their knots, or resolve their scruples, but give them timely notice of the advent of the *Messias*. But notwithstanding that their Offices for the Sabbath contain excellent things, according to *their way* of Worship, yet they have therein many things apparently trivial and ridiculous. Of which we may give example

ample in their praying over the Lamps, Wine and Spices which are brought unto the Synagogue. Where the Wine being consecrated, it is carried home, that therewith they may sprinkle their houses, to preserve them from Witchcraft and Sorcerous Incantations. Some likewise wash therewith the parts of the *Body* that are infirm, and conceive that the consecrate Wine yields present cure. The Spices also being hallowed, are made use of to refresh the Soul that is left alone in the Body when the Sabbath is ended; for on that day only they hold that every Male-*Jew* has two Souls. But the consecrate Wine and Spices have yet an higher purpose and vertue. For with the Spices they refresh the Souls below on the week-dayes, because the fire of Purgatory thereon is believed to send forth a very grievous stench. And by pouring some of the consecrate Wine upon the ground, they imagine *Corah* and his fellow-Mutineers to be assisted. For they are of Opinion that that factious crew are still living in flames under ground.

It cannot be denyed, that albeit the Sabbath-*Offices* of the *Jews* are taken for the greater part out of Scripture, but that they entertain a very Carnal sense thereof, and that the whole *Rest* tends more to gratifie the Body than to serve God. And to engross this Ease unto themselves, and to show that the

Sab-

Sabbath was purposely appointed for their sakes, and that none other have thereunto any right or title, as also to declare their just Dominion over all other people in the world, the *Jews* in *Barbary* imploy their *Slaves* in all manner of servile Offices upon this day. And on it too give solemn thanks unto God, *That he has put no less difference between* Israel *and the* Gentiles, *than between light and darkness, the six days and the seventh.*

Mr. *Selden* observes out of their *Rabbins* that there were three things peculiarly commanded the *Israelites*; namely Circumcision, the *Tephillim*, and the Sabbath. The first was expresly commanded *Gen.* 17. the second in *Exod.* 13. and the third, *Exod.* 31. Now this last was so particularly commanded to the *Israelites*, that the *Jews* think no *Gentile* has any share therein; that they are not bound to its observation, and therefore cannot be punished for the breach thereof. And upon this account, as we but now intimated, they imploy their servants and slaves who are not of their Religion, in every sort of drudgery upon the Sabbath: that their Doctrine may be illustrated by their Practice.

And for a further Argument of the appropriation of the Sabbath to the *Jews*, they wear thereon no Phylacteries, because without those, the Celebration of the Sabbath is thought sufficient to distinguish them from

from all other Religions in the World.

The Jewish Masters have raised no few disputes concerning the cause and reason of the Institution of the Sabbath: with the persons to whom it belongs: the time when its observation began: together with its obligation both upon the Originarie and Proselyte *Jews*. All which are industriously collected and learnedly discoursed by Mr. *Selden*, *lib.* 3. *cap.* 10, 11, 12, 13, *&c. de jure Nat. & Gentium juxta Disciplinam Hebræorum.*

What we have already set down concerning these Sabbatine Rites, hath respect unto the *Jews* in *Barbary*, whom I find to harmonize herein with the *Jews* of other Countries. Now because the Sabbath and its *Rites* make up a great part of their present Religion, I thought it not improper to insert the Rules of the Sabbath which are practised by the *European Hebrews*, as they are set down by Mr. *Buxtorf* in the tenth and eleventh Chapters of his Synagogue. I have been enforced to make use of a *young Pen* in the Translation thereof, and to deliver them to the Press without either Perusal or Transcribing, and therefore desire the Reader to correct and pardon what faults may therein occur.

Chap. XVI.

How the Jews *Prepare themselves for the Sabbath, and how they begin it.*

WE read how the *Jews* prepared themselves on the sixth day, according to that of *Exodus* 16. 5, 23. *To morrow is the rest of the Holy Sabbath unto the Lord; bake that which ye will bake to day, and seeth that which ye will seeth.* Which they interpret of providing all necessary things against the Sabbath, that they may the better honour it; but especially all Dyet is to be prepared and dress'd, that they may have the better leasure to hallow the Day. And to this end, whatsoever they intend to eat on the Sabbath, they make ready on *Friday* before night: the women chiefly are employed in making sweetmeats of divers sorts; and when they make ready their dough, they make it in a great lump undivided; but if the lump be so great, as it is in large families, that it must be divided, the remaining part is kept covered, lest a neighbour seeing it may be ashamed that others have provided for the next Sabbath, and he not for the present.

Every

Every one according to his Ability hallows the Day with three ſplendid Banquets. They begin the firſt on *Friday*-night before the Sabbath: the ſecond on *Saturday* at noon: the laſt in the evening of the Sabbath. And they juſtifie the performance of this Ceremony from *Moſes* his writings, where concerning *Manna* it is thus expreſſed: *Exod.* 16. 25. *Eat that to day, for to day is a Sabbath unto the Lord, to day ye ſhall not find it in the fields.* Here the *Rabbies* ſay that *Moſes* meant (by repeating the word Day three times) that they ſhould in their Banquets on the Sabbath thrice eat of the *Manna.* But the repetition of thoſe Banquets hath ſome other meaning, as is evident by their Book of Ceremonies written in the *German* Dialect. For unleſs they had been commanded to eat at three ſet-times, they would have ſo indulged themſelves, that the whole Sabbath would have been a time only to eat and drink: but becauſe all knew when they were preſent at one Banquet, that they muſt attend on two more, every one obſerved that moderation agreeable to their particular appetites, and befitting ſuch a Solemnity, thinking on the dainties which they ſhould again ſhortly taſte. What is moreover meant by this Banquet, and how much they reckon of it, ſhall a little after be declared

Moreover, none, whether noble, rich or wise, ought to think it beneath him to do something in the honour of the Day. For though a man have an hundred maids, yea though he have the command of a thousand servants, yet he himself ought with his own hands to do something in the honour of the Sabbath: And so we read in the *Talmud* that *Rabbi Chasdam* cut the Pot-herbs, *Rabbi Joseph* clave the Wood, *Rabbi Sira* kindled the Fire, *Rabbi Nachman* swept the House and covered the Table.

Their Meat whether roast or boyled is kept hot in a Cauldron, as being then most delightful.

The Table is night and day, whilest the Sabbath lasts, kept covered: for which they have a particular reason (as shall be afterwards shewed.)

They wash their heads: the men, if it be the Custom, are shaved; the women comb their hair, plaiting it decently, and binding it with Fillets; they either wash their hands and feet, or else bathe themselves in hot Baths.

They every *Fryday* (superstitiously) pare their nails, beginning with the left hand; they first pare the nail of the fourth finger, then of the second, then of the fifth, then of the third, and end with the thumb: so doing, they never cut the nails of two fingers together, but still leave one betwixt. When they

they pare the nails of the right hand, they begin with the second finger, and so pass to the fourth, and so on to the rest.

'Tis impious to cast the excrescencies under foot, for so the Devil gets power over them; but he who burieth them is reputed *just*, and he who burns them is *righteous*, and obtains a full pardon. And all this is grounded upon the place before mentioned, *Exod.* 16. *And the sixth day they made ready*, &c.

Furthermore, every one pollisheth and whets his Knife; and that is justified from *Job*, *And thou shalt visit thy Habitation, and know that thy Tabernacle shall be in peace*, &c. Hence the *Jewish Doctors* observe, that if the Knife be dull that it will not cut, there is no peace to the House or Table.

They have Garments designed only for the honour of the day, and every one is according to his ability decently clad, because *Esaiah* sayes, *Esay* 58. 13. *Thou shalt honour him.* And how canst thou do it in thy every-days vile habit? as the *Talmud* has it; and therefore the *Jews* have costly Garments peculiar for those days.

The *Rabbies* call the Sabbath *Malkah*, *i. e.* Queen; and therefore the Royal Apparel must be put on, or otherwise the Queen is disgraced.

They cover the Table with clean white Linnen; provide Cups, Napkins, Seats, and

other things convenient, that the Queen, *viz.* the Sabbath coming, may find all things decently placed; and he that honours the day with his Body, his Rayment, Meat and Drink, is very commendable.

'Twas antiently a Custom to winde a Horn, or sound a Trumpet six times, that every one might prepare for the Sabbath; but now in well-order'd Assemblies, 'tis proclaimed by a Cryer. That they may cease from work, and provide honourably to entertain the Bride, *viz.* the Sabbath.

And therefore when the Evening draws nigh, they do no business abroad, but early begin the Sabbath, solemnizing some part of the remaining week: they repair to the Synagogue, and hallow the time with Hymns and Prayer.

Now when the Sun begins to leave their Hemisphere, the Candles appointed only for the Sabbath are set up: as soon as they are kindled, a Jewish woman lifts up both hands towards them, and sayes; *Blessed art thou, O Lord God, King of the World, that thou hast devoted us to thy Service, and hast commanded us to light Candles on the Sabbath.* And the like Custom is observed by them on Holy-day-Eves. If it be troublesome weather, so that the skie be cloudy, the hens teach them their duty; for when they see them going to roost, then the time of providing Candles

Candles is approaching: but if any live without the City, where they want such information, they are instructed by Ravens and Daws; for those Birds provide themselves a Lodging in the evening. But the reasons that women light up the Candles, and not men, are by tradition chiefly two: The first is, when *Eve* after eating the forbidden fruit perceived by certain tokens that she should dye, she perswaded her husband to taste it too, and told him, If I must die thou shalt die with me; but when her perswasions prevailed not over his constancie, she brake off a branch from the tree, and beat him till he did eat; as it is expressed in *Genesis* 3. 2. *The Woman which thou gavest to be with me, she gave me of the Tree,* (that is, she pluck't off a bough from the Tree, and with it beat me) *and I did eat*; so it is expounded in the Book *Chajim* (that is, the way of Life.) And by this means poor *Adam* was subject to his wife, brake the command of God, and brought death upon himself, and bequeathed it to all his posterity.

But before *Eve* had sinned, the Sun shined bright, as it will in the World to come on the just; then they wanted not the instruction of Hens and Daws to teach them their duty: but as soon as she had transgressed, the Sun was clouded, and the Light of Heaven was soon darkned.

The second reason why the women light the Candles is, because they are alwayes at home, but the men often abroad: Moreover, we read *Exod.* 27. 20. *Thou shalt command the Children of* Israel, *that they bring thee pure oil-olive beaten for the light, to cause the lamp to burn alwayes in the Tabernacle before the testimony.* The *Rabbies* moreover count that if a godly woman attend on the lighting of the Candles, she doth as holy a deed as if she had kindled Candles for the Golden Candlesticks in the Holy Temple at *Hierusalem.* Moreover, we have it in the *Talmud*, that a woman guilty of these sins shall die in Childbed: first, if she have not provided a Cake: secondly, if she have not lighted up the Candles: thirdly, if she have not taken great care of her menstruous cloaths. But if the women diligently observe these Precepts, they sooner conceive, and are easier delivered. Of these Candles they have commonly two, some times more, according to the capacity of the house or dining-bed.

And in those Candles all the members of man and womans bodies are secretly contained: according to Jewish Anatomizing, men have 248 members, women 252, which being added together make 500, which number the *Hebrew* word *Ner* (signifying a Candle) doth signifie.

They

They use Candles of two sorts, because the light of life lost in *Eden*, may be restored again both to man and woman. The reason that they lift up both hands towards the light is, to guard their faces from the rayes of the Candle, whilest they repeat a short Prayer, which is not to be said till the Candles are lighted up.

The matter whereof the wekes of these Candles is made, and what oyl they make the Candles with, may be seen at large in the *Talmud*, to which I refer the Reader.

That they set apart some time of the week-dayes, in which they early begin the Sabbath, is in love to the dead, whose Souls, they say, come from Hell or Purgatory to keep the Sabbath: for as soon as they enter the Synagogue they sing a short Hymn, at the hearing of which, the Souls of the deceased hasten from Purgatory, and rush into the water they first meet with, to wash off the stink of the smoak, and cool their flames; and therefore the *Rabbies* have strictly charged that no water should be drawn at that time, lest those sad Souls should be disturbed, as we read in *Ritualibus eorum*.

Whilst they are intent on their Devotion, two Angels approach, one good, another evil, and place themselves one against another in the Synagogue: if they hear any one praying, or repeating his Lecture with a godly inten-

intention, him the two Angels lead forth with their hands on his head, saying, *Thy iniquity is taken away, and thy sin is purged.* And if at their entrance into the Synagogue they find the Candles well kindled, the Table well furnished, the Bed covered with clean Linnen; then the good Angel saith, *I wish I may see all things in this posture the next Sabbath*, and the bad Angel is forced to say *Amen.* But if things are not well order'd, then the bad Angel sayes (as the good before) *I wish I may find all things thus the next Sabbath*; to which the good Spirit, though unwilling, sayes *Amen.*

When they come home, they sit down at the chief place of the Table, where the Salt is placed with a Cup of Wine and two Loaves covered with a Napkin: Then the Master of the Family taking the Cup of Wine, consecrates the Sabbath, saying; *The sixth day the Heavens and the Earth were finished, and all the host of them, and on the seventh day God ended his work which he had made, and rested the seventh day from all his work which he had made: and God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God had created and made.* Gen. 2. 1. &c. Then adds; *Blessed art thou O Lord our God, Creator of the Universe, who hast created the fruit of the Vine. Blessed art thou O Lord God, Creator of the Uni-*

Universe, who hast devoted us to thy Præcepts, and hast given us a holy Sabbath, and in thy good pleasure hast left us an heritage as a remembrance of the Creation: it is a token of the Communion of Saints, and a remembrance of the departure out of Egypt; *for thou hast chosen and sanctified us among all Nations; thou out of thine abundant goodness hast left to us thy holy Sabbath: Blessed art thou O Lord who hast hallowed the Sabbath.* When he hath said this, he tasts the Wine, and delivers it to all present to taste: then he removes the Napkin, and takes the two Loaves, but cuts them not before Prayers, as they do on week-dayes, but forthwith sayes, *Blessed art thou, O Lord our God, Lord of the World, who hast caused the Earth to bring forth bread.* After this, he cuts and eats a piece of bread, and gives to all that are present, in larger shares than on week-dayes; and all to honour the Sabbath, wherein all niggardlines is contemned.

Whil'st the Wine is consecrating, every one looks diligently on the Candle, because the wise *Rabbies* write, that if they travel hard on week-dayes they loose much of the strength of their eyes; and looking on the Candles at the Consecration of the Wine is an effectual remedy.

The Bread is covered on the Table, that its vileness in respect of the Wine may not be seen;

seen; for in the Law it is mentioned before the Wine, though consecrated after it, as it is written *Deut.* 8. 8. *A Land of Wheat and Barley, and Vines.* Where the Wheat and Barley of which the Bread is made are first named, yet consecrated last on the Sabbath; and if it were not covered, it would be much despised. The *Rabbies* say, that it is covered in remembrance of the *Manna.* For in the Wilderness the Dew fell, then the *Manna*, after that the Dew; so that the *Manna* lay betwixt the Dew, after the same manner as the Bread is laid on a Table-cloth, and covered with a Napkin: and for this reason, the holy women bake a sort of Wafers which they eat instead of *Manna.* Their Flesh-pyes are made like ours; the Meat is laid on a thin cake, and covered with another of the same sort, so that it lyes as the *Manna* did betwixt the Dew. And they take two loaves, because on *Fridays* in the Wilderness they gathered a double quantity of *Manna*, as it is written, *Exod.* 16. 22. *But on the sixth day they gathered twice as much Bread.*

What we shall chiefly Note, is, that on the Sabbath they much indulge their Genius, as is observable in the Law, *Esay* 58. 13. where the Sabbath is called a delight; that is, that we may enjoy all delights that day; and so ought all our Feasts to be according to that: Thou shalt rejoyce in thy Feasts, that

that all may be done to the honour of God; wherefore thou may'st eat and drink, and cloath thee decently, that so thou may'st truly honour the Sabbath; but don't be excessive in thy charge.

All this is contained in *Libello Timoris*, where the Reader may see with what Charms they excite their Devotion, by repeating such short Sentences as these following.

Prepare to keep the Sabbath, and Rest from all thy work.

If all things necessary are provided, thou art praise-worthy.

Tea if thou have a great retinue of Servants and Maids.

The Day requireth strict observance.

Be content, and thou hast plenty enough.

Wear good Habit, for the Sabbath is called a Bride.

Provide the choicest diet for the Day.

And observe all Ceremonies carefully.

Come with a good Appetite.

Prepare good Wine, Flesh and Fish.

Cover the Bed decently. Let the Table be furnished splendidly.

Anoint thy Head, but be not proud.

Sharpen thy Knife, and cut thy Meat modestly.

Cast the parings of thy Nails into the fire.

Do not grudge Wine at the Consecration.

Wash

Wash thy hands and feet, for this is no trivial Injunction. Have a good courage.

Wash all thy Cups. Be not mindful of any injuries.

Rejoyce with thy Wife and Children.

Banquet thrice in the day. Speak nothing but what may cause mirth.

Besides these, they have a Book of all the Blessings for the Feasts of the whole year; amongst other these are observable.

Wear such Habit as may donote mirth.

Consecrate the Candle, that it may burn well.

Finish all thy work on Friday, and rest.

Eat all dainties, Fish, Capons and Quails.

Walk softly, for the Law commands meekness, and morning-rest.

Silk Garments are of much account, and they who wear them also.

The Sabbath is holy, and he who rightly observes it.

Let no care trouble you, though Spiders be in your houses.

Be merry and jolly, though at other mens charge.

Get the best Wine, Fish and Flesh, and Banquet thrice that day.

If thou observe all this, thy reward is great.

And,

And,

Ye women see that the Candles be lighted, and be attentive.

Your convenience will be much when you are with Child.

And if you provide plenty of Wafers, you shall easier conceive, and bring forth with joy.

But lest the curious Reader may think these to be meer fictions, I shall instance some pleasant passages out of the *Talmud* relating to the same purpose.

Where we read that one *Rabbi Chaja* fortuned to lodge one Sabbath with a Butcher, and there was set before him a Golden Table, burthen enough for sixteen men, on which there hung sixteen silver Chains, and on it many vessels of the like Metal were set, as Spoons, Plates, and Cups furnished with plenty of dainties. When all things were set in order, he praised God, thus: *The Earth is the Lords, and the fulness thereof:* and when the Banquet was ended, he gave thanks after this manner: *The Heavens are the Lords, but the Earth hath he given to the sons of men.* And then the *Rabbi* began to enquire of the Butcher how he had gotten such riches, and what good works he had done? the Butcher replyed, *Hitherto have I been a Butcher, and when ever I lighted on a Beast fatter than usual, I reserved it for the Sabbath, that I might*

do

do as I am commanded, and therefore God has given me much riches, for the honour I do to his day. And when the *Rabbi* heard this, he gave God thanks that he had bestowed on him such abundance. And here we leave the Butcher.

Moreover, we read in the same Page of a man truly Charitable, named *Joseph*; if any thing extraordinary came to the Market, especially Fish, he spared no charge to buy it; and he had a rich neighbour, who would often mock him, asking him what good this strict observing Sabbath-duties did him? thou getteſt nought by it, saith he; I am much richer than thou, yet do not observe it so punctually: but *Joseph* took of his words but little notice, and answered, *That God was able to recompence him.* And at the same time, there came Astrologers to the rich man, saying: *What good hast thou of thy riches? thou dareſt not buy a good Fish with it: we finde that the Fates have given all thy store to* Joseph *the Sabbath-observer: he spares no charge to honour the day.* The rich man took some notice of what they said, and went and sold all his possessions, and with it bought Jewels, and hung them in his hat, and resolved to travel, to secure his riches from *Joseph*; and taking ship, he was so toss'd with a Tempest, that he lost his Hat and Jewels in the Sea; there came a great Fish and swallowed them up,

up: and a little after, the same Fish was brought into the Market to be sold; many cheapened it, but thought it too dear: at length came this *Joseph*, and soon bought it; and dressing it, found the Hat and Jewels which the rich Traveller had lost: So the Astrologers Predictions were verified, and *Joseph* grew Rich on a sudden. Then there came a Wise Old man to *Joseph*, and said, *He who bestows much on the Sabbath, him the day recompenseth; but he that of a little bestows a little, to him God gives fourfold.*

We read of another Passage in the Talmud concerning Feasts; how a certain *Rabbi* every Friday sent his Servants into the Market to buy off all the Herbs which the Sellers could not vent, and then he cast them into the River: and the *Rabbies* inquiring the cause why he had not distributed them to the poor *Israelites*, the Answer was this: *That if he had given them to the Poor, then they in expectation of having them given still, would not have provided for the Sabbath; and therefore if it should happen that the Sellers had sold all, and the Poor not provided for themselves, then the Sabbath would not have had its due honour.* But why then did he not cause them to be given to the Cattel? it had been better to do so, than to cast them carelessly away. The Answer was, *That he would not give those things to Cattel which men might eat, and from*

which they might have profit; for they might perchance take them out of the water. But why did he command them to be bought? the Reason is, *That those who sold such Commodities might willinglier come to the Market: for suppose them to come often and sell nought, they would soon be weary, and not frequent the Market; and then the Poor would have had nothing to eat on the Sabbath, and thereby would have deprived it of its due honour.*

Moreover, we read in a Treatise of the Sabbath, that if any one on the Sabbath let loose the Reins to pleasure, and so pass the day, that *God giveth him an Heritage for ever*, as it is written: *When thou shalt call the Sabbath a Delight, then shalt thou delight thy self in the Lord: and I will cause thee to ride upon the high places of the Earth, and feed thee with the Heritage of thy Father Jacob:* of which Heritage it is largely spoken; *For thou shalt be spread abroad to the East, and to the West, and to the North, and to the South. Rabbi Mackman* saith, *He that feeds high on the Sabbath, and is joyful, shall be free from the Servitude of Kings*, as it is, *I will lift thee above the high places of the Earth, and thy Enemies shall be found Lyars.*

Another *Rabbi* saith, *That he who merrily passeth the Sabbath, hath whatsoever he will ask of God*, as 'tis written; *Delight thou in the Lord, and he will give thee thy hearts desire.*

Seeing

Seeing therefore that the *Jews* have not conquered their Enemies, nor obtained their desire, that they have not yet subdued the Christians, nor are Lords of the whole Earth according to their prayers on the Sabbath and Feast-days, may be imputed to their want of a right Hallowing the Sabbath, or at least, that they have not thereon been sufficiently merry.

When they have thus joyfully finished the first Banquet, they again go to Prayers; but the Table is kept covered, and the Candles burn till the evening of the Sabbath. And they dispute much what is to be done with those Candles, whether it be lawful to catch Fleas or Lice with them; but reading by them is forbidden, lest when the light is dim he that reads should snuff the Candle and so violate the Sabbath. And beeause the Sabbath is called a Delight, they often marrie on it, and enjoy the society of their Wives; they say those who are conceived on the Sabbath live to a good age, if their Parents don't respect the pleasure as the honour of the day.

Finally, when a *Jew* travelleth on Friday, and hath a greater Journey than the Sabbath alloweth of, he ought to take up his Lodgings in the Fields or Woods at the approaching of the Sabbath, and there to continue till it be ended, exposing himself to the danger of Thieves, and want of sustenance. There is

a memorable Story in their Histories to this purpose.

Three *Jews* on a time took a Journey on Friday when the Evening drew nigh, and the Sabbath approached; two of them spake thus to each other: *What shall we do? we are in certain danger, the way is beset with Thieves, and the wood harbours wild Beasts; we had therefore better keep on our Journy and save our lives, than with certain danger both of body and life hallow the Sabbath.* But the third repli'd; *Truly we ought not to stir hence, but here to keep the Sabbath; God who hath commanded us so to do, is able to preserve us safe.* The other two persisted, and broke the Sabbath, but the third pitched his Tent and there abode; he covered the Ground (instead of a Table) with a Cloth, and on it laid the Provision he had with him, and so betook himself to Prayers; that being ended, he sate down to eat of the first Banquet of the Sabbath: the Attendance he had was a terrible Bear almost pin'd with hunger: the good *Jew* was almost afraid, and gave the Guest a piece of Bread, and had faith that God would preserve him; the Bear took the Bread, and attended on him. The *Jew* after supper betook himself again to prayer, and so to sleep, and the Bear lay down by him; in the morn he was very glad that the hungrie Bear was so kinde as to spare his flesh, and for it gave God thanks,

hanks, and so provided for his Morning-prayers: he then dined, and after sup't, and did all his duty. When the Sabbath was ended he went on his Journey, the Bear still following him. The same night it fortuned that his Companions fell among Thieves, who stripped them of all they had. At length this devout *Jew* and the Bear overtook them; and though the Beast was so kinde to him, it was not for want of natural fierceness, for he soon tore the other two in pieces. Then the Godly *Jew* began to be afraid; but whilst he mused with himself, the Thieves beset him, and asked who he was, whence he came, and whither he was going? he told them he was a *Jew*, and that he came from the Kings Palace; they asked whence he had that Bear; he answered, The King gave it as a Companion. One of the Thieves told the other, that surely this Person was beloved of the King, that he had given him such a guard. The other said, Let us give him all our money, and follow him through this Wood, that the Bear hurt us not. So they gave him all their money to conceal them; and going far with him, at length departed, the Bear also returned to the Wood. And from this storie the *Jews* conclude that they ought to observe the Sabbath in whatsoever place they are, and commit themselves wholly to the protection *of God Almighty*.

Chap. XVII.

How the Jews *hallow the Sabbath, and how they end it.*

IN the morning they rise not up so early as on other days; but for the greater pleasure in honouring the day, they sleep a good part of the morning. And for this custom the *Rabbies* have consulted the Writings of *Moses*, and finde in *Numb.* 28. where it is spoken of daily Offerings, that it is expressed by the word *Babboker mane*, that is, the morning: but when it is spoken of the Offering of the Seventh day, it is expressed by the words *Die Sabbathi* (that is) the Sabbath day; intending this meaning, that the daily Offerings were to be performed *Antelucano tempore*, that is, at break of day; and instead of this on the Sabbath they had Morning-prayers, and referred their Offering till later in the morn: therefore the *Jews* sleep longer than on other daies, to prepare them for Prayers.

When they repair to the *Synagogue*, they pray as on other, but longer, and sing more Hymns to honour the day; they put not on their Phylacteries as on other daies, because they think the Sabbath it self is a sufficient signe of the *Jewish Faith*, and ordained only for

for them to hallow; and have therefore no need of Circumcision and Phylacteries, though both are signes by which *Jews* are distinguished and known.

They bring the Book of the Law out of the Ark after the same manner as is declared in the ninth Chapter. They read a Section out of the Law, and divide each Section into seven Lessons, to be read by seven choice men.

After the reading of the Law, they read Lessons out of the Prophets, which are agreeable to the Writings of *Moses*; of which custom this is the Original: When in old time they were forbidden to read *Moses*, they chose a Section out of the *Prophets*, which agreed with the Writings of *Moses*: of this there is mention in the *Acts* of the *Apostles*, Act. 13. 27. *They which dwell at Jerusalem, and their Rulers knew him not, nor the Voices of the Prophets which are read every Sabbath day.* And again, *Act.* 15. 21. *Moses of old time hath in every City them that Preach him, being read in the Synagogue every Sabbath.* But though they are not forbidden the reading of *Moses*, yet they keep the Old custom, and read the *Prophets* after *Moses*.

They pray also for the Souls of the dead who have not kept the Sabbath aright: For the *Rabbies* suppose that they, both before and after the Sabbath, are tortured in Hell-fire; and therefore they pray for them on the Sabbath,

that thereon they may have rest. They continue in prayer not after the sixth hour of the day, being forbidden to fast or pray longer, as they plead, from the place so often recited, *Thou shalt call the Sabbath a Delight.* Here they say that the word signifying in Hebrew Delight, is written without the Letter ה, which signifies six; by which the Prophet meant implicitly that they should pray but till the sixth hour.

When Morning-prayer is ended, they provide for the second Banquet; and to honour the day, they generally indulge their Appetites: but if it happen that any one have a strange Dream, as if he should see the Book of the Law or his house burn, or his teeth strook out, or suchlike portending evil, he has liberty to abstain from meat till the evening. He who in a dream is offended with meat, and delights in fasting, may do as he himself pleaseth; and he that is so grieved that he cannot refrain from tears, he may weep, for by it grief is eased, and such pleasant weeping honours the day; but he that fasts on purpose on the Sabbath, is bound to fast the next day after, that thereby he may do Penance for detracting from the honour of the day.

After Dinner the *Rabbies* have thought fit to studie or read in Sacred Writ: for one of the chief *Rabbies* relates, that the Sabbath made complaint that God had given to every thing

a companion and equal, except to it; and God answered, *Israel shall be thy companion*; for on the Sabbath they shall learn the Law, whereas others are idle. The Law also came and complained, saying, *When Israel returns into his own Land, one possesseth his Vine, another his Field: Who then shall regard me?* To which God said, *Israel shall respect thee*, for on the Sabbath they shall not labour. And considering this, they have thought it fit to spend some time after dinner in studying the word of God, that the Sabbath or the Law might have no more reason of complaint.

At the time of Evening Sacrifice they repair again to the Synagogue, and say their Evening-prayers, and then eat the third and last time on the Sabbath: when it begins to depart, they take leave of it with a Blessing.

They look upon the observance of these three Banquets to be of much concern; for they think that he who thus observes the Sabbath shall escape Hell, and be preserved from the dreadful War of *Gog* and *Magog*, and also be free from the perplexities that shall attend the coming of the *Messia*: and therefore one of the *Rabbies* pray'd that his Portion might be with those who celebrate the Sabbath with three Banquets.

At Evening they are again prohibited to draw water out of the River or Well, by reason of the Souls of the wicked deceased, which

again

again refresh themselves as they are returning to Hell.

At the very departure of the Sabbath, after supper, one very nimbly draws the Cloth from off the Table; for they say that he who doth it, shall in a short time be set at libertie. *Ære Alieno.*

About the Evening they again go to prayers, in which they make mention of the Prophet *Elias*; for they say that his coming was promised in the evening of the Sabbath or some Feast-day: and when the Sabbath is gone, they ask him if he will come the next Sabbath and acquaint them with the coming of the *Messia.* Some of them also write, that the Prophet sate under the Tree of Life in *Paradise*, and registred the good Works the *Jews* did on the Sabbath.

They continue these Prayers till late in the night, out of love to the Souls of the wicked, that they may have the more respit from torments: for as it is in the Evening on Friday proclaimed in Hell, by *Dumah* an Angel that is Ruler among the Spirits, that the wicked may go to their rest as the *Jews* do and all *Israel* on the Sabbath: So when the Prayers are ended, the Spirit cries again, *Return ye wicked into Hell, for the* Jews *have done Prayers.*

As soon as the Hymn *Benedicite* is ended, the women go with haste to the wells and draw wa-

water: for they write that the well *Mara*, whereof they drink in the *Desart*, runs into the Sea of *Tyberias*, and thence in the end of the Sabbath did mixt it self with the water of all their wells; and if a woman should chance to draw in that instant, she would have an Antidote for all Diseases.

A certain woman gave testimony to this most precious *Panacea*, who immediately after prayers going to draw water, came in that instant in which the Well had mixt it self with hers; but being somewhat slow in drawing, her Husband was verie angrie: The woman for fear let the Pitcher fall out of her hands, and it happened that some drops fell upon her Husband, and those parts which the water touched were immediately healed.

See the effect of this his anger! for he was only healed in part, whereas if he had drank, he had been totally cured, and clean as a new-born Child. Hence is that notable Saying of the *Rabbies*; *Iracundus nihil aliud quam iram suam reportabit.*

Lastly, they separate the Sabbath from the Week following, and give God thanks that he hath enabled them so to hallow the Sabbath. They do it after this manner.

A great Taper like a Torch is kindled, which they call the Candle of Separation; they have also a little Box full of sweet Spices provided: Then the Master of the Family takes

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the cup of Wine in his right hand, and sings with a loud voice, *Behold, God is my Salvation, I will trust and not be afraid: I will receive the cup of Salvation, and call upon the Name of the Lord,* &c. Which done, he consecrates the Wine, and (spilling a little on the ground) saith, *Blessed art thou O Lord who hast created the Fruit of the Vine.* Then he smells to the sweet Spice, and delivers it to all present to smell to: afterwards he takes the Cup in his right hand, and going to the great Taper, looks diligently on the nails of his left hand, bowing his fingers inwards towards the palm of his hand, that they may cause a shadow; after that he opens them again, and looks on the outside so diligently, that he may discern the nails to be whiter than the flesh, and saith, *Blessed art thou O Lord who hast ordained a clear light:* then taking the Cup in his left hand, he vieweth the nails of his right hand; which done, he removeth the Cup into his right hand, and saith, *Blessed art thou who hast made difference betwixt things holy and prophane; betwixt Israel and other Nations; betwixt the seventh day and the other six days of the week:* and while he saith this, he spills a little of the Wine on the ground, and then drinks, and giveth to all present to drink. And so the Sabbath is ended, and the Week begun.

They prove the difference between the Sabbath

bath and the Week-daies by these words: *And that ye may put difference between things holy and unholy*; and, *God divided the light from the darkness.*

They smell to the sweet Spice to avoid dotage, because they are deprived of a Soul at the end of the Sabbath, which Soul they again receive at the beginning of it, and enjoy more than on week-daies. *Antonius Margarita* in his Book *de fide Judaica* has something to this purpose. The *Jews* write in the *Talmud*, that every man hath three Souls; and prove it from *Esay* 42. 5. *Thus saith the Lord God, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath to the people upon it, and spirit to them that walk therein.* From this Text they attribute to man two Souls, which with the true Natural Soul always inherent make three: moreover they say, that when a man sleeps, these two adventitious Souls steal from him; one ascends to Heaven, and there hears all future Events; the other roves about the Earth, and there beholds nought but folly and vanity; and this they call the Irrational or Brutish Soul: but that Soul wherewith every man is first inspired, hath its immoveable residence in the heart, and sees all that those two Souls that have forsaken the body, do or see. Hence all dreams arise, and therefore not always to be lightly

lightly esteemed. But on the Sabbath a fourth Soul cometh as a fresh supply, which elevates their minds, that so they may the better honour the Sabbath; and when the Sabbath is ended, this Soul leaveth them again: Hence it is that they are dull, and smell to the sweet Spices to refresh their Spirits. (So much of *Margarita*; but whence he collected this, cannot as yet be understood by the *Jews* writings.)

Some more wise than the rest smell to the sweet Spices, because on the Sabbath the fire of Hell doth not stink; but as soon as the Sabbath is ended, and the Gates of Hell opened, that the Souls of the wicked may again enter in, it sends forth an ill sent; and these Spices are preservatives against it (as they say.)

They spill a little of the Wine in the consecration, as a signe of plenty and abundance in their houses; for they say where the Wine is not spilt, there is no blessing: some think it is done to refresh *Core* and his company whom the Earth swallowed up; as if they were yet alive, and could perceive refreshment from this waste.

They take strict notice of their nails, because of their soon growing; for though they pare them every Friday, they grow up again by the next. Some say it is by reason of the great difference betwixt the nails and the flesh, which made *Adam* so much to wonder when he

he saw the world dark, and cried out, *Ah me miserable creature, for my fault was the world darkned:* and hereupon God was so merciful to him, that he gave him discretion to knock two Flints together, from which there came fire, with which he lighted a Candle; and when he saw himself all naked save only the tops of his fingers, he burst out into admiration, and praised God.

To prove their Opinion of the stench of Hell, they produce this story out of the *Talmud:* One *Turnus Ruphus* a wicked fellow, asked one of the *Rabbies* what the Sabbath was better than other week-daies? whom the *Rabbi* asked again, *Why art thou more honourable than other men?* he answered, *Because it was the good pleasure of his Lord and King:* *So*, saith the *Rabbi*, *it was the good pleasure of the Lord of Hosts, to command us to prefer the Sabbath before other days.* But saith *Turnus*, *How knowest thou that the seventh day is your true Sabbath? it may be some other day: perhaps the first, second, third,* &c. The *Rabbi* told him that *this was first revealed to them by a certain River which flows so strong six days that it hurls with it great stones, and is not navigable all the week; but on the Sabbath it moveth not at all. A second Proof of it*, saith the *Rabbi*, *is from thy own Fathers Sepulchre, which all the week is infected with a loathsome vapor caused by the stench of Hell-fire, in which*

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he is tormented; but on the seventh day it hath no ill smell, because on the Sabbath thy Father cometh from Hell, and the evil Spirits have no power over him, and therefore also Hell-fire has no ill smell on the Sabbath. When *Turnus* heard this, *Perhaps* (saith he) *his punishment is ended.* The *Rabbi* bid him go to the Sepulchre after the Sabbath, and he should smell a stench. When *Turnus* had made trial and found it so, he by the help of Magick raised his Father's Ghost, and spake thus to him: *Whilst thou livedst thou didst not regard the Sabbath, but now thou art dead thou hallowest it: How long hast thou been a* Jew? His Father answered, *Dear Son, he who living observeth not the Sabbath willingly, in Hell shall be forced to do it.* His Son proceeds, *What is your imployment in Hell on week-days?* His Father answered, *We are tortured in the fire, but on the Sabbath we enjoy our ease; for Friday in the evening, which is the preparation for the Sabbath, Proclamation is made in Hell,* 'Tis a time of rest, therefore rest ye wicked; *so are we eased, and do hallow the Sabbath; but at the end of the Sabbath, when the* Jews *have ended their customary Prayers, an evil Spirit called* Dumah, *who is our Ruler, calleth us back again to Hell, because the people of* Israel *have ended the Sabbath, where we renew our torments, and endure them till the next Sabbath. And this is our Employment.*

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He who desireth to know more of this, let him consult *Rabbi Bochai* in his Exposition of the eighteenth Chapter of *Exodus*, where he writes much concerning the Sabbath. And because God hath commanded in the Law, that not only Man but Beast also should rest on the Sabbath; they make great inquiry how far a Horse or an Ass may travel on the Sabbath, and whether it may carry any thing on it? And here they say, that no beast ought to carry any thing on the Sabbath, but that with which it is led, as a Horse or Ass may carry a Bridle or Halter; and these too must be put on on Friday before the Sabbath begins. They ought not to let a Horse go abroad with a Saddle on, much less must one ride upon it. If any one come home on the Sabbath with a Saddle on, they may loose the Girts, but not take off the Saddle; if the Horse shake it off, then the *Jew* is free.

The Cock is not to be let loose with a piece of cloth tied to his leg or wing, but is to be loosed on Friday, that it may rest on the Sabbath.

If a Beast fall into a Pit on the Sabbath, and cannot get forth of it self, it is to be fed in the place till the Sabbath is ended, and then to be holpen out. If the place be so deep that the beast is in danger of being drowned, then they are to put straw (and such-like stuff) under it, to preserve it; and if it get out of

it self, then the *Jew* is free. But this seems to contradict that answer Christ made to the *Jews*, when they blamed him for healing on the Sabbath-day, *Mat.*12.11. *Which of you* (saith he) *having an Ox or an Ass fallen into a pit, will not straightway help him out on the Sabbath-day?* But this is the injunction of the *Talmud.*

On the Sabbath, a Christian may milk the *Jews* Cows or Goats; but the *Jews* must not eat the milk, unless they buy it of the Christians, as they usually do. The men or women must not run on the Sabbath, unless they be commanded of God; neither must they step more than the length of a Cubit at once, lest they hurt the eye-sight. No man ought to carry any sort of weapon, neither must a Taylor carry needles on his sleeve.

If any one be lame or sick, so that he cannot walk without a staff, he may use it; but he who is blinde may not. They must not use Stilts to help them over the water; for though they seem to carry a man, yet are they born of him; and any burthen is forbidden on the Sabbath. They must carry no moneys with them on the Sabbath. They may shake off the dirt from their shoos against a wall, but not on the ground, lest they may seem to fill the ditch. If any one have dirt on his hands, he may wipe them on his horse-mane; but washing is forbidden. They are forbidden

to

to catch Flies or Gnats which ſtick on their Garments, or creep on the ground; but if they offend them, they may catch them, not hurting them, and throw them away. A Louſe may be killed; but one of the *Rabbies* ſaith, He who kills a Louſe on the Sabbath, breaks it as much as he who kills a Camel: and this raiſeth a diſpute, what was to be done with ſuch offenſive creatures; and it was agreed, that thoſe creatures which were generated by natural coition, ſhould not be hurt; (and therefore Flies were free) but thoſe which were bred of corrupt, putrified matter, were to be killed (and therefore Lice.)

They are forbidden to climb trees, leſt they ſhould break the boughs. He who feeds his Hen and Chickens in any open place where the rain may fall, with any Corn, muſt not give them more than they can eat, leſt when it rains it ſhould grow, and ſo he might be ſaid to ſow on the Sabbath; which is a ſin unpardonable. They muſt not knock at the dore with the iron hammer, leſt they may ſeem to drive a nail; and therefore *Chaſſan*, the Sexton, doth knock with his fiſt. They may not knock with the fingers on the table, nor write on ſand or aſhes, but they may in the Air. No Picture, either in paper or wax, is to be defaced.

The ſum of all that they are forbidden, is contained in 39 Articles, to which all leſſer matters are reducible.

The First Article concerns Plowing; under which, is comprehended dressing of Gardens, removing Herbs, setting Trees, planting Vines, digging, pruning, &c. whereby the growth of any thing may be improved: and because it is not lawful to fill Ditches, the *Rabbies* have thought fit that the Chambers should be sprinkled with water, that the dust might not arise; but sweeping is forbidden, lest thereby any little chink in the Chamber should be filled: and for this reason, they would not throw nutshels towards the Ditch, lest peradventure they might fall into it.

The Second Article concerns Reaping; under which, is contained gathering any kinde of Fruit, which they are forbidden; as also to take honey from the Bees, and such-like. They may on the Sabbath eat any Fruit as it hangs on the stalk, but not break the stalk: they may not go over a Corn-field newly sown, lest the Corn should stick to their shoos, which is, as if they had purposed to take it. And it seems that the *Jews* were offended with our Saviour, for the breach of this Article, when his Disciples pluckt off the ears of Corn on the Sabbath, *Mat.*12.

The Third Article respects Thrashing; to which pertaineth beating of Hemp or Flax, to press any moist Fruits, as Grapes, and such-like. Milking is also contained under this Article; but the *Rabbies* don't as yet agree about it.

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You may judge of the other Articles accordingly: The difference betwixt the general ones, and those contained under them, is not great. He who beareth false witness against another, is to be stoned; and he who willingly sins, him God shall judge, and root out of the Land of the Living. These are explained in the *Talmud*, in *Tractatu de Sabbatho*, Chapter 7. with many more, but they are too tedious to be named.

And though the *Jews* think that they rightly observe the Sabbath, yet they may be convinced of the contrary from their own Conscience: For we read in the *Talmud*, that he who observeth all the Ceremonies of the Sabbath to do them, shall have free pardon of all sins; yea though he be an Idolater, as *Enoch*, in whose time they say this sin had its Original. According to *Gen.* 4. 26. *Then began men to call upon the Name of the Lord:* And *Esay* the 56. 2. *Blessed is the man that keepeth the Sabbath from polluting it. Rabbi Juda* said, If the *Israelites* had kept the first Sabbath aright, immediately after the Law was given, no Nation would ever have overcome them. And another *Rabbi* said, If they had kept the two first Sabbaths aright, they had soon been set at liberty; according to *Esay* 56. 4. *They that keep my Sabbaths aright, them will I bring back into my holy Mountain*, (that is, *Jerusalem.*) But seeing they are not, neither

are like to be set at liberty, it must needs be because they have not kept the Sabbath aright, as they confessed, while the Temple stood at *Jerusalem*. As the *Talmud* expressly speaketh; *For no other reason was the Temple at* Jerusalem *destroyed, but because the* Jews *observed not the Sabbath aright.* As it is written, *Ezek.* 22.27. *They have hid their eyes from my Sabbath, and I am polluted among them.* The *Jews* celebrate the Sabbath with Wine, Fish, and Flesh, and all kinde of Delights: they abstain from work, and are not at any time desirous to do any thing, but only command the poor Christians; and therefore boast, that they are Lords over them.

I shall conclude this Chapt. with the complaint which God made to *Israel* by the Prophet *Esay*, Esay 1.13. *Incense is an abomination unto me: the new Moons and Sabbaths, the calling of Assemblies, I cannot away with: it is iniquity, even the solemn meetings. Your new Moons, and your appointed Seasons my Soul hateth, they are a trouble unto me, I am weary to bear them.*

CHAP.

CHAP. XVIII.

Of the Jews *Feasts: The manner of their Celebration.*

IN the Order of Prayers according to the Hebrew Use, the Offices for the Festivals immediately follow those of the Sabbath, though the Service-book doth not yield Offices for every Feast which are in present observation with them. For besides a peculiar Order for the *Purim*, there is but one general Office for all the rest.

Now besides what occurs in Holy Writ concerning the institution and reason of the Jewish Festivals, there are some modern Customs chiefly therein to be considered, which we shall refer to the *several Feasts*, and only give them a naked enumeration.

The chief both of the Antient and Modern Jewish Festivals, are the *Passover*, *the Feast of Weeks or Pentecost*, and the Feast of Tabernacles. The Passover is the first both in time and dignity, and the Divine Scriptures exhibit enough in testimony both of its Institution and Designe: So that we shall only succinctly set down the usual Rites of its present observation.

And in the first place, the *Jews* esteem the

Passover of so great moment, that their preparation for its solemnity is much more great, than to all the other Festivals. For the Wealthier and Devouter sort spend above a Lunar Month in preparing for its coming. But their preparations consist not in any Spiritual exercise, but in a carnal providing for the body. Where they use no small curiosity and diligence in getting the finest Wheat for the unleavened bread, which by Divine appointment is thereon to be eaten. And what is very commendable, the *Richer* are careful to provide the Poorer with fine Wheat for the same purpose *gratis*, out of their own Store. For they account it a great Scandal to their Religion, that any *Jew* should be unprovided of things requisite to so sacred a celebration. The two or three daies before the Passover, are spent in cleansing their houses, and washing their Furniture of brass, pewter, and iron. On the Eve of the Feast, the *First-born* of the Family always fasts: and the rest of the houshold are imployed in searching every corner, that not a crum of leaven'd bread may remain till the Passover. And because they pray that not the least mite may escape their discovery, it is ordinary with them to cast some pieces of hard crusts into the secret corners, that finding them, they may not be said to have pray'd in vain. Whatsoever crums they meet with, they are carefully laid up till the next morning,

ing, when they are burn'd; and all this to testifie their especial diligence to observe the Law concerning the Passover.

The Sabbath immediately antecedent to this Festival, is for its singular and peculiar Sanctity, stiled the *Great Sabbath*: which name was occasioned by a Miracle that thereon happned: of which the *Rabbies* give this short Legend.

Our Ancestors, when they lived in *Egypt*, taking their Paschal Lambs, according to Gods appointment, upon the tenth day of the month, and tying them to their bed-posts, that they might have them ready to kill upon the fourteenth day of the month; (which interim of time (from the tenth to the fourteenth day) they were to spend in meditation of their deliverance, and in searching if the Lamb was without blemish.) The *Egyptians* demanding a reason of their so doing, the *Hebrews* told them, that their Lambs were kept to be killed at their Passover. The *Egyptians* murmured greatly thereat, and grew very much incensed against the *Hebrews* for killing the Lamb, because it so much resembled one of their Gods. For they had placed *Aries*, the Ram, one of the Celestial signes, in the number of their Deities. Whereupon the *Egyptians* began to complot the *Hebrews* Ruine, but were suddenly struck with so much horrour, that they durst not open their lips, nor move a finger, against

gainst them: And because this happened the next Sabbath before the Passover, it was therefore called the *Great Sabbath*: On which they make long discourses, relating to the Ordinance and Use of the Passover.

While they are searching and cleansing their houses, they are either to be silent, or to speak of nothing but finding out and burning the leavened bread. And at the lighting of the Candle wherewith the Crums are sought for, the Father of the Family saith this Benediction:

Blessed art thou, O Lord our God, the Lord of the whole earth, who hast Sanctified us with thy Precepts, and commanded us to cast out the Leaven.

And all his Domesticks distinctly answer, *Amen.* Some *Jews* will not suffer the women to cleanse the house, because they say, Talkativeness is so natural to that Sex, that they cannot perform that Office with so great silence as is required. The Father of the Family has alwaies the inspection of purging the house, who left any leaven'd bread might be left undiscern'd, useth this Execration: *Let all the leaven which I have not found and taken away, vanish into the dust of the Earth.*

While some of the Family are making clean the house, others grinde the Wheat for the *Azima*, or unleavened Cakes. Where their first care is to see the Mill throughly cleansed from

from all Grain that was designed for leavened bread. And in *Barbary* this task is not long or difficult, because the *Jews* use small hand-mills, like the *Moors*. Next, the Master of the house, betwixt Sun-set and Star-light, draws water and puts it in such consecrate Vessels as are purposely set apart for their Festivals. And when all things are in readiness, they fall to making of the Paschal Cakes: Which are of a round figure, and without any other ingredient, than pure water and fine flour; which must have been two or three daies ground before they use it. And this they do, lest the heat it takes in grinding, should make it smell, and grow leavenish. If in kneading or moulding the Cakes, any part of the dough happen to fall to the earth, they must not take it up, but leave it to be eaten by any creature that has a minde thereunto. For they are of opinion, that the least crum falling to the ground, being taken and put to the rest, will sower the whole lump.

The woman that makes the Cakes, bakes first one alone, over which she saith, *Blessed art thou our God, who hast commanded us to separate the leavened Cake.* And having said these words, she instantly burns it to ashes, and then begins to bake the rest.

Upon the Eve of the Passover, at the time of the *Mincha*, they go to the Synagogue, where they celebrate the Office of the Sabbath-

bath-Arvit. The *Prayers* for the Passover, are for the most part the same with those of the Sabbath; save that they intermingle therewith some of the *Roshodes*. During the time that the men stay at the Synagogue, the women spread the Tables, and adorn their Cubbords, not for Ostentation, but honour of the Festival. Against they return from Publick Oraisons, there is a Cushion, the best they can provide, laid for the Head of the House, at the upper end of the Room where they are to dine: For their posture of eating, is exactly Eastern, or lying upon the ground. But this is no part of their Religion, but a conformity to the mode of their Residence. Upon the day of the Passover, they compose themselves to a stately Gesture of body, and an imperious Carriage, only to signifie thereby their deliverance from *Egyptian Bondage*. And the women which at other times sit hanging their heads, at this Feast look loftily, expressing thereby Alacrity and Triumph.

In eating the Paschal Lamb, the *Jews* of all Countries use the same Ritual. Four Dishes make up their Bill of Fare; which are these: The first Dish contains three Paschal Cakes; the uppermost whereof represents the High-Priest; the middle, the Levite; & the lowermost, the Common Hebrews. The second Dish, is a Leg of Lamb or Kid rosted, together with an Hen-egg: The mystery of which last morsel,

ſel, I could never meet with any *Jew* was able to reveal. The third Diſh, is a deal of thick Stuff much like the *Moors* Cuſcuſſow; but of much better ingredients: For the *Moors* make theirs of meer water and flour, or crum'd bread; but the *Jews* put ſeveral ſpices in theirs: and the better to make it repreſent the colour of the bricks they made in *Egypt*, they tincture it with Saffron. The fourth Diſh, is a green Salad attended with Vinegre, in which they dipping the Salad, call to minde the ſower herbs wherewith their Fathers were commanded to eat the Paſſover. At this Feaſt every *Jew* is to drink Wine, but none to exceed four glaſſes, and none to refuſe ſo many. Before they lie down to eat, the Chief of the Family conſecrates the Viands. And when the Cakes are broken, and every one hath eaten a piece, and drank a cup of Wine, the whole Family ſing an Hymn: In which they remember the bread of Sorrow eaten by their Fathers in *Egypt*; concluding with their hopes of a ſpeedie Reſtauration unto *Canaan*.

At the breaking of the ſecond Cake, the Maſter of the houſe puts a piece thereof in his Napkin, in memory of their Anceſtors wrapping up their Dough in haſte before it was leaven'd, when they poſted out of *Egypt*. And then they drink a ſecond glaſs of Wine, and ſing an Hymn; wherein they commemorate

morate their deliverance. And having past the afternoon and part of the night in liberal refreshment; they eat the third Cake, and drink a glass of Wine: Then the Father of the Family saith Grace, and with the fourth cup of Wine in his hand, repeats the 6 verse of the 79 *Psalm*, and the last verse of *Lamentations* the 3. and utters most direful Execrations against all that are not of their Religion. And immediately upon this, they go to sleep. On the night of the Passover they think themselves so safe from danger, that they let the doors stand open, which at other times are bolted and locked with all imaginable security. But some tell us, that they leave their doors open upon the night of the Passover, that there may be nothing to hinder the entrance of *Elias*, whose coming on that night is expected.

As for the *rationale* of the four Cups of Wine, the number of the Cakes, time of Execration, and other mysterious Rites of this Festival, it is to be learned out of their Masters, whither the Curious are remitted. All that I have here to take notice of, is their Custom of showing the Paschal Cakes to their Children, and instructing them in the Institution and Ceremonies of the Passover: Wherein they pretend to be very faithful observers of *Exod.* 12. 26, 27. As for the other daies of this Feast, there is little to be observed concerning them,

them, except that thereon the *Jews* eat better, and go finer than at other times.

CHAP. XIX.

Of their Pentecost, *or Feast of weeks.*

THE meaning and institution of this Festival may partly be learned from its name. For *Pentecost* denotes the time of its observation, which was the fiftieth day, reckoning from the second of the Passover. It was also called the Feast of Harvest, and of *First-fruits*; because the *Jews* then began their Harvest, and offered the first Fruits of the Earth, *Exod.* 23. 16. And seeing they cannot keep this Feast according to its first Institution, they spend the time allotted thereunto in praying for their Restauration, that God would hasten their return to *Canaan*, and the rebuilding of the Temple: For which they use this form.

Let it be thy good pleasure, O Lord our God, and the God of our Fathers, that the house of thy Sanctuary may speedily be rebuilt in our daies: and give us our portion in thy Law.

And indeed, this Feast may well bear the Title of the Feast of Harvest, because it contain'd the weeks usual for that season: which were bounded with two remarkable daies, whereof the one began, and the other ended

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the Harvest. The former was called *the second of the* Passover, and the later the Pentecost. And from this second day of the Passover, they number their Sabbaths, which Custom explains the Δευτεροπρωτον, Δευτερότριτον, &c. *Sabbatum*, used in the Gospel.

At this Festival, the present Ceremonies are but few: only they carry the Law twice in *Procession*, and read out of it such portions as concern the Oblations which were of old accustomed to be offered. And these parcels of the Law are after a most solemn manner read by five select *Jews*. Their entertainments likewise are at this time very plain and frugal; using little flesh-diet, though they are bound to use some, that they may not contradict their own rule: *A Feast without flesh, is without joy.* But still white meats, and confection of milks, are their prime Delicacies. And this sort of Viand is at this time made use of, out of no less mystery, than that by its colour and dulcour, they might be remember'd of the purity and delightfulness of the Law. To which they allude the 10 verse of the 19 *Psalm*.

They have a Custom at this Feast to strow the Synagogues, their dwelling Houses, and the Streets (if they have leave) with Greens, and to wear some upon their heads; out of no deeper mystery, than to commemorate that pleasant Verdure which was upon Mount *Sinai*

Sinai when the Law was there given unto their great Master *Moses*. A Custom they have likewise, to bake a Cake of seven folds, to signifie (say they) the seven Heavens, into which God ascended when he went up from the Mount.

At the beginning of this Feast, the *Jews* with great Devotion make this Prayer.

Blessed art thou, O Lord our God, the King of the World, who hast sanctified us with thy Precepts, and hast inabled us rightly to number the days, as thou hast commanded us, this being the first day. Thus they proceed to number until the whole fifty daies be expired, every day using the same Benediction.

CHAP. XX.

Of the Feast of Tabernacles.

THis is the third Capital Feast of Divine appointment among the *Jews*, which those of *Barbary* keep at present as their Fathers did antiently, in Booths, which being made of green Canes, it is now generally known among them by the Spanish name of *Fiesta de las* (writing as it is pronounced) *Caunias*, or *the Feast of Reeds*. And the end of this Feast is to preserve the memory of their Ancestors long Pilgrimage in the Wilderness;

and it lasts eight daies. The Institution hereof is to be met with, *Deut.*16. and *Exod.* 23, and 34. Now, as of old, the chief Solemnity and observation of this Festival is confined to the first and second day thereof.

In that Liturgie of the *Jews* (which I have so often named) there is no proper Office for this Feast; so that thereon they do no more but go to the Synagogue, and there solemnize the *Usual Service*, and thence hasten home to their Booths, Bowers, Tents, or Tabernacles; which they finde furnished as richly as their Estate and Fortunes will make them. During the whole eight daies of this Festival, they live in their Booths, and adorn them with the Furniture of their houses; and constantly lodge therein, unless it fall out that the rains (which in *Barbary* often begin in *September*, the time of this Feast) force them into more comfortable lodgings.

Paulus Fagius (on *Levit.* 23.) reports out of the *Rabbins*, that every man was bound every morning to bring a burden of Cittern, Palm, Mirtle or Willow-boughs, toward the making of these Booths. And this burden was called *Hosanna*. And the cutting down of the Boughs, and strowing them in the way, and crying *Hosanna* to Christ as he rode to *Hierusalem*, is thought to have been in allusion to this Custom. And the *Jews* in *Barbary* are wont at this Festival, to take any sort of boughs

boughs in their hands, and to shake them toward the four Cardinal Points of Heaven; beginning at the East. And by this action they foretel and threaten destruction to all the ends of the Earth that oppose them. With these Boughs also they make a great noise, in allusion to the 12 verse of the 69 *Psalm*, and also to terrifie the Devil, and triumph over sin. At the shaking of these Boughs, they use these words:

Blessed art thou, O Lord our God, King of the World, who hast sanctified us with thy Precepts, and commanded us to carry a bundle of Palm.

At this time also, the Law is brought to the Reading-place, about which they walk with great state; and nothing but threatning and victory appear in their looks. This they do seven times, in memory of their Fathers compassing the walls of *Hiericho*. But others say, That this compassing of the Reading-place seven times, is in prediction of the certain ruine of their Enemies. And this notice of the Ceremonie, is very agreeable to the *Execratory* which is now used by them: Wherein they profoundly curse the Christians; desiring that God would smite them as he did the First-born of *Egypt*. And though this *Direful Prayer* is not found in that Liturgie printed at *Venice*, (as I above-mentioned) yet I am assured by a good Author, that it is extant in the

Machsor of the *Cracovian Impression.*

Upon the last day of this Festival, the *last Section* of the Law is constantly read, and the first Section begun. For they begin and end the Lesson of the Law on the same day, to declare their joy therein. This last day of the Feast of Tents, is called the *Great day of the Feast*, S. *John* 7. 37. where *Tremelius* observes, that on the last of Tabernacles, the antient *Jews* used to incompass the Altar (as the modern *Jews* now the Reading-place) with Palms in their hands, crying *Hosanna*, that is, *Preserve us we beseech thee:* Whence it was called *Hasanna Rabba*, or the Great Hosanna, or the Chief of the Feast: And that on the same day they drew water from the *Well* of *Shiloah* at the foot of Mount *Sion*, and brought it to the Temple, where the Priests mingled it with the best Wine, and poured it on the Altar: and that the people sang these words of *Esay*; *With joy shall they draw water out of the* Wells *of Salvation.* To which our Saviour is thought to have alluded, in that speech which on this day he made use of, S. *John* 7. 38. *Every one that believeth in me, out of his belly shall flow living waters.*

When they have built their Tabernacles, they may not use them till the Father of the Family hath consecrated both them and all the Utensils of the Feast: wherein he gives God thanks that he hath chosen and sanctified the

the *Jews* above all other Nations, and that to them only belongs the habitation in Tents. At the expiration of the Feast, when they come out of their Tabernacles, *the Chief* of the Family saith these words: *God grant that the following year we may dwell in the Tent of the Leviathan.* The mystery of which Prayer depends upon the Opinion that the *Jews* have of eating with their *Messias* of the great Fish called a *Leviathan*; which they imagine to be of a Poetical Magnitude, and preserved on purpose for that great Entertainment to which they shall all be invited by *Messias*, at his coming. And the Prayer above-named, has respect to this Opinion, and designes no more than their desires that their *King* may have a speedy advent.

And having now taken this short view of the present Rites wherewith the *Jews* celebrate their three *Cardinal Feasts*, their Minor Festivals come next to be considered. Among which, their *Purim* or *Feast of Lots* merits the first remembrance: For to it is allotted a proper Office, which honour is not granted to any of the rest.

Chap. XXI.

Of the Jews *Purim, or Feast of Lots.*

THe word Purim is *Persick*, and signifies Lots; and the Feast bears this name from the occasion of its Institution, which without the trouble of transcribing, is to be seen at large in the Book of *Esther*. The Mischiefs plotted against the *Jews*, falling upon their Enemies, and those being killed by them who designed their destruction; and all this happening upon the 13 of the Month *Adar*, answering to our *February*, and ending upon the 14 of the same Month: in memory of their own deliverance, and the destruction of their Enemies, the *Jews* keep those two daies Festival, whereon they both happened.

In the Celebration of this Feast, they at present use these Ceremonies: First they light up great store of Lamps, that thereby they may testifie their joy; and read over the Book of *Esther*: At which, both the women and children are bound to be present. Who at the naming of *Haman*, make an hideous noise, beating with their hands, and stamping with their feet: and at the same time pronounce these

these words; *Let his name be blotted out: Let the name of the ungodly come to naught: Cursed be* Haman; *blessed be* Mordachee: *Cursed be* Zeresch, *but blessed be* Esther: *Cursed be all Idolaters, and blessed be all* Israelites. Which Maledictions are now applied to the Christians. And when they come to that passage concerning the death of *Haman's* Sons, they huddle it over without pause or distinction; intimating that they were all killed in a moment, and that they hate to be long mentioning them.

When they come out of the Synagogue, they fall to eating and drinking; and are therein much more liberal at this, than any other time. And they have a Rule, that at the Feast of Purim they should drink till they cannot distinguish between, *Cursed be* Haman, *and blessed be* Mordachee. At this Feast, the Rich supply the *Poor* with Wine and Viands; and for two daies none undertake any *Servile work*: The women especially are to keep Holy-day, in honour of her who was the occasion of their Deliverance. At this Feast also they salute one another with presents, and bestow large Alms upon the Needy, in compliance with what their Great *Patriot* commanded, *Esther* 9. 20, 21, 22. Where he established the Institution of the Feast of Lots.

The Mattins of this Feast, begin with ex-

tolling Gods mercie and power in their Deliverance: After which follow the *Proper Lessons* out of *Esther*. When those are finished, the *Chasan* leaves the Pulpit, and saith part of the Dayly *Service*. Their Vespers they begin with this *Psalm: My God, my God, why hast thou forsaken me?* &c. and then again a Lesson is read out of *Esther*; and after that, the ordinary Evening-Service: Then follow four Benedictions, and all is concluded with select Psalms.

Purim is the last of their Anniversary Festivals: for happening in *Adar*, there is none between it and Easter; which alwaies falls in *Nisan*, the Month that began the Year when the *Hebrews* came out of *Egypt*, and which still keeps that place in the Computation of their Greater Feasts. Besides their *Purim*, and the three Capital Feasts which we have already considered, the *Jews* have other Minor Festivals, as that of Reconciliation, Dedication, Church-Officers, New year, and Lunar Mutations; of which take this short account in their Order.

And beginning with their Feast of Reconcilement or Expiation, we finde the ground thereof in *Lev.*16. and an expres Statute for its Celebration, v.29. *In the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether he be one of your own Country, or a stranger that sojourneth among you*: v.30. *For on that day shall the Priest make*

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an Atonement for you to cleanse you, that you may be clean from all your sins before the Lord.

In obedience unto which Law, the *Jews* upon the 10 of *Tizri* repair to their Synagogues, and in places of open Toleration, carry wax-lights in their hands, which when they have lighted, they begin in a very dismal note to lament their sins, and continue fasting and praying for ten daies, which are called *the daies of Contrition*: for which their Liturgy has a proper Office.

Every morning, during this Feast of Expiation, they thrice repeat this Confession.

O Lord, thy people, the house of Israel, *they have sin'd, they have done wickedly, they have transgressed before thee; I beseech thee now, O Lord, pardon the sins, iniquities, and transgressions, with which the people, the house of* Israel *have sin'd, done wickedly, and transgressed before thee, as it is written in the Law of thy Servant* Moses: *That in that day he shall make an Atonement for you, that he might cleanse you, and that you might be clean from all your iniquities before the Lord.*

This Confession, saith *P. Fagius*, is of very great Antiquity, and was made by the High-Priest when he disburden'd the sins of the whole Congregation upon the Head of the Scape-goat. Since the destruction of their *City*, the *Jews* have no place for a proper Sacrifice; and therefore, instead thereof, when they

they come from the Synagogue, every Father of a Family takes a Cock, (a white one if possible) upon the 9th day of the Feast, and calling his Household about him, repeats several Sentences of Scripture; among which, the principal are the 17 vers. of *Psalm* 107. *Fools because of their transgression, and because of their iniquities are afflicted.* And 23 vers. of *Job* 13. *How many are mine iniquities and sins! Make me to know my transgression and my sin.* After the repetition of these Scriptures, he waves the Cock three times about his head, at each of which he useth these or the like words: *Let this Cock be a Commutation for me: Let it be my substitute: Let it be an Expiation for me: Let the Bird die; but let life and happiness be to me and to all* Israel. *Amen.* Then he again swings the Cock thrice about his head, once for himself, once for his Sons, and once for the *Strangers* that are with him. Then he kills the Cock, and saith, *I have deserved thus to die.* The Woman takes a Hen, and doth the like for those of her Sex. In *Barbary* where the Houses are flat-roofed, they cast the Garbage thereon, to be devoured by some ravenous Birds, in token that their sins are removed as the Entrails they cast out. Now the reason why they chuse a Cock for the *Expiatory*, is drawn from the ambiguous *word* in the *Talmud*, which may signifie either Man or Cock. So that they repute the death of a Cock,

Cock, as much as that of a Man: and to this Domeſtick bird the 53 of *Eſay*, with many other Paſſages of *Holy Writ*, are prophanely and ridiculouſly applied. But however they may at this Feaſt greatly extol the Merits of the Cock, and imagine all their ſins to be atoned by his death: yet when themſelves come to die, they acknowledge no Commutation, but ſkin for ſkin, according to this ſaying of one of their Maſters when he was a dying: *Let my own death be the Expiation and Satisfaction for all my ſins.*

When they have done with the Cock, they repair to the Sepulchres, where they repeat, enlarge, and enforce their Prayers and Confeſſions. They beſtow the value of their Cocks upon the Poor, to whom formerly they gave their Carkaſſes, which they now keep to furniſh out their own Tables. Beſides that form of publick Confeſſion which we mentioned before, they uſe private Confeſſion one to another: which they thus perform. About the middle of the Service they make an interruption, and two by two ſtep aſide in the Synagogue and confeſs their ſins to each other. During the time of Confeſſion, he that confeſſeth turns his face Northward, and with great ſeeming Contrition bows his body, beats his breſt, and readily ſubmits his back to ſuch ſtripes as his friend will inflict; who yet never exceeds the number of 39. And the firſt having

ving thus made Confession, the second goes upon the same duty.

This Feast as it has the name of *Expiation* (becauſe according to its first Institution, the High-Priest did then confess his own sins and the sins of the people; and by certain Rites did expiate, and make atonement to God for them) so is it likewise called the Feast of *Reconciliation*, becauſe at this time they endeavour a general *Amnesty* and *Pardon*. For they labour that no quarrel among them remain unreconciled. He that seeks to be at peace with his Neighbour, though he be refused, is looked upon as innocent. They hold this Reconciliation so necessary, that if the offended die without it, the *offender* must go to his Grave, and in the presence and hearing of ten Witnesses, confess his trespass.

Upon the *Even* of the 9th of this Feast, they repair to the Synagogue, where they trim and encrease the number of their Lamps. The women do the like at home. If the Lamps burn cleer, it is a good signe that their sins are pardoned, and that they shall live chearful and happy. But if the Lamps burn dim, it is a sad abodement their trespasses are not expiated. Whereupon some of them renew their penances, and use several abstinences, and remain restless till the Omen alter. Some are reported at this time to bribe the Devil that he may not accuse them; and some again are so confident of their Expiation, that they bid the Devil do his worst. That

That the *Expiation* & *Reconcilement* might be extended unto all, upon the *Eve* of the 9th of this Feast, they absolve all Offenders, restore the Excommunicate, and admit to the Prayers and Communion of the Synagogue, even the stubborn and *refractary*. At last the *Chasan* blesseth the people, stretching out his hands toward them: which hands the people dare not stedfastly look upon while they are elevate, because they suppose them for that time to be full of the Holy Ghost. After the *Expiation* is thus ended, they continue a space fasting at the Synagogue, and then return home to feast: and to testifie their mutual Peace and Reconcilement.

Their next Feast is that of *Dedication*, whose Institution we meet with in 1 *Maccab.* 4. 59. *Moreover Judas and his brethren*, &c. And this our Saviour honour'd with his presence, S. *John* 10. 22. not to countenance the abuses, but to own its appointment, and to approve the Consecration and Dedication of times and places to Gods service. This Feast in the *N. T.* is called ἐγκαίνια or Renovations, or a Feast wherein something is renewed, and is in memory of second Dedications. It continues 8 daies, during which time the Synagogues are full of Candles; which may be the reason that the Spanish *Jews* call it *Fiesta de las Candelas*; and some call it *the Feast of Oyl*: and both give this reason of the name.

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In the Dedication of the Temple, and Restauration of the Divine Worship, there wanted Oyl for the Holy Lamps; whereupon *Judas Maccabæus* diligently seeking every corner of the Temple for Oyl, at length found a Jar full, which was sealed with the High-Priests Seal, and had never fallen into the desecrating hands of the Enemy. But the Oyl was of so small a quantity, that it was but enough for one night. Whereupon, he and the people became very sorrowful, not being able to procure Oyl for the present necessity. For the place where it was to be bought, stood three daies journey from *Hierusalem*. But God (saith the story) by a bountiful Miracle made the small Jar of Oyl to last the whole eight daies of the Feast. In memory of which miraculous supply, some, as I said, have called it the *Feast of Candles*, and others, *the Feast of Oyl*. They spend the eight daies in junketing and Games; little of Religion appearing through the whole Solemnity.

They have another Feast in remembrance of giving the Law, at which time they sell those Ecclesiastick Offices we spoke of before: and which always falls out upon the same day that the last Section of the Law is finished, and the first begun. And they begin the Law the same day they end it, that the Devil may not tell God, that *Israel* is weary of his Law. On this Feast all the Copies of Law are taken out

out of the Ark, and in very solemn Procession is carri'd through the Synagogue with all manner of Exultation and rejoycing. And after this, they make the best provision they can possible, which they call the Supper upon the finishing the Law. And it is founded upon the Act of *Solomon*, who coming to *Hierusalem*, and there offering Burnt-Offerings and Peace-Offerings before the Ark of the Covenant of the Law, made a Feast to all his Servants, 1 *Kings* 3.15.

The next Feast, is that of the *New year*, which is kept in *Tizri*; for that is the first Month according to their Secular, though but the seventh according to their Ecclesiastical Computation. On the day of this Festival, they repair to the Synagogue; and the Usual Service being ended, with a short Prayer they consecrate the Feast, and drink, if they can possible procure it, some *Mustum*, because it is Wine of a good abodement of an happy Year, which they then wish one to another.

The Younger sort do now receive the Chief Priests Benediction, which he gives them by laying his hands upon their heads, and praying they may have a Good Year. In some places Rams horns are sounded at this Feast, in memory (think some) of the Ram which was sacrificed in stead of *Isaac*; some, in memory of the giving of the Law with sound of Cornets; and some, to minde them of the day

of

of Judgement, to which they shall be summoned by the sound of Trumpets. Now the deliverance of *Isaac*, and the giving of the Law did, and the last Judgement (say they) shall happen upon the first day of *Tizri*, answering to our *September*.

The *Jews* have had a Custome on this day to run into the Rivers, and there to shake off their Sins, that according to *Micah* 7. 19. *they may be carried into the depths of the Sea.* If at this *Lustration* they have the good Fortune to see a Fish, they shake themselves lustily on purpose to load it with their Sins, that it may swim away with them, and be as the Scape-goat of old, which carried the peoples Sins into the Desart. Some among them would have this repairing to the running-Water, to be in memory of *Abraham*'s being led by an Evil Spirit into a River, (when he went to Sacrifice his Son) where being in great danger of Drowning, he prai'd unto God, and the River upon the sudden became dry Land. But he that shall converse with the *Jews*, shall be furnished with plenty of Stories of this nature; and if upon every occasion I should have set down the Miracles wherewith their most ridiculous and improbable Rites are attested, I might have made this *Discourse* Voluminous to no purpose.

Their last Feast I shall take notice of, is that of their New-Moons, which are a sort of *Half Holy-*

Holy-days; the Morning, as on other daies, being spent in the Synagogues, and the Afternoon in *Good Company*. At the first sight of the New-moon, they have a *Benediction*, wherein they bless God, that with the breath of his Mouth he hath created the Heavens and all the Host thereof, and appointed them Laws which they observe: That he renew-eth the Moon, and makes it assist the pregnant *Hebrews*. And then they leap as 'twere to catch her, and wish their Enemies may come no nearer them, than they to the Moon. Then they extol her good qualities; for which they have but little reason, seeing that they are told how in the beginning God deprived the Moon of Light for Murmuring against Him; to expiate which Crime of the Moon, the *Jews* were appointed to keep this Feast.

At the Feast of Tabernacles, they Divine from the rays of the Moon, of the accidents of the whole Year. If the Shadows of their Bodies appear defective, they accordingly foretel their own or Friends Deaths. As if a man see his Shadow without a Head, then he is to fall into danger of Death, or die, the following year. If it wants a Finger, he shall loose a good Friend. If the Right hand, a Son: If the Left, a Daughter. If no Shadow at all appear, then the man's death is unavoidable.

Chap. XXII.

Of the Jewish Fasts.

The Jewish Fasts, except that upon the Expiation, are esteem'd to be all of Humane Institution. Their first Fast, is in memory of *Nebuchadnezzar*'s Siege of *Hierusalem*, which happened upon the tenth of *Tebeth*, answering to our *December*; for which their Liturgy hath a small *Office*.

Their second, is in memory of *Moses*'s breaking the two Tables of the *Law*; for the loss of their daily Sacrifice; for setting Idolatry in the Temple; for the second Siege of the City, and breaking down the Walls thereof. And this constantly falls upon the 17th of *Thamuz*, corresponding to our *June*, and lasts till the ninth of *Ab*. All the daies of this Fast are accounted ominous and unlucky; so that thereon they avoid all business of moment, and if possible to begin Journeys, or attempt ought that is considerable: And so careful are they hereon to be idle, that Schoolboys are not thereon to be Corrected. Upon the fifth of *Ab*, or *July*, they sit on the Ground, read *Jeremiah*'s Lamentations, bewail the Dead, and the loss of *Hierusalem*; and for ten daies live so severely, that they abstain from

from every thing wherein is supposed to be delight.

Their third Fast is for the death of *Gedaliah*, whom we read was Treacherously Murthered, *Jer.* 41. 2. and it falls out in *Tizri*, or *September*. Besides these Fasts which are of publick Institution, they have several that are private, as those of Munday and Thursday: one for the death of *Miriam* and *Eli*; and another for the turning of the Bible out of holy Hebrew into profane Greek, by the Seventy Translators. But these Fasts being the private Exercises but of some *Jews*, their Rites fall under no certain annotation.

The general Rule in all their Fasting, is to abstain from all manner of Meat and Drink till the Stars appear: and if the *Jews* were Orthodox in the circumstances of this Afflictive, no people would therein exceed them. But in this, as all other things, they are palpably Carnal, relying upon the very doing of the work, and esteeming a meer *Corporal abstinence* highly Meritorious. Besides, there are not a few Miracles ascribed to the bare act of Fasting.

The Prayer used upon Fasting-daies; translated out of the *Jews* Liturgy.

HEar our voice, O Lord our God, and have Compassion upon us; and with Mercie hear our Prayers: and impart thy pity, and

subdue us to thy Holiness. Deliver us from death and the sword, and hunger and captivity, from the prey and an evil desire; and bad infirmities, and hard chances. Pronounce a good sentence upon me and all the males of my house: And let thy Compassions return with thy Conditions; and O Lord our God, deal with us in mercie and favour, and enter with us before the Rule of Justice, and harken unto our Prayer, our Supplication and Cry: for thou heareſt the Prayer of every mouth.

Answer me O my Father, answer me in this day of Fasting and Affliction. Because I am in a great strait by reason I have offended, and rebelled against thee since the day that I was upon the Earth until this hour. I blush and am ashamed of my Rebellion, I repent me of my sins and transgressions. Notwithstanding I have put thy Mercies before mine eyes, with which thou art wont to keep off thy fury, and to be appeased with thy Creatures: Thou art good to pardon, and hast great pity upon all that call upon thee. For thy manifold Mercies now answer me, and let a little of my Fat and Bloud be mingled with my fasting, and be received of thee, as the fat put upon the top of thy Altar to pardon every one that hath sin'd, and that hath striven and rebelled against thee. I beseech thee for the sake of thy Power, Soveraignty and Knowledge, bear good will unto me for thy Great Mercies, and look not upon my wickedness,

ness, nor stop thine ears at my prayers; be nigh unto my calling, and to the calling of the men of my house. It is said, Before we cry unto thee, thou wilt answer; before we speak, thou wilt hear: It shall be that before they cry, I will answer; and before they speak, I will hear. That thou, O Lord, wilt deliver, and answer, and be appeased in the hour of adversity, and hear the Petition of every mouth. Blessed be thou Adonai: *Lord hear our Prayer.*

The Prayer used by the *Jews* after they have done fasting; translated out of their Liturgy.

O *Lord of the Worlds, I have afflicted my self this day with fasting before thee. I have made known and manifest before the Seat of thy Honour, that in the time that the house of thy Sanctuary stood, the man that sin'd brought before thee an Offering, and offer'd nothing but the fat and blood, and was forgiven. And at present we have neither Sanctuary (that is, Temple) nor Altar for our many sins, nor Priest to pardon.*

Let it be thy will, Lord our God, and the God of our Fathers, that the little of my fat and blood which is this day spent before thee, may be reckon'd with my fast, and accepted before the Seat of thy Honour, even as if I had done it upon the sides of thy Altar; and receive me of thy great mercies.

Chap. XXIII.

Of the Jewish Excommunication.

THe *Mahumedans* (as I have observed in another Discourse) are not acquainted with Church-censures; the contriver of that Religion having left all sorts of Delinquents to the Civil Sword. And though for greater Decorum and Solemnity, the *Grand Segnor* keeps his Mufti, whom he makes his Pope, and pretended Oracle in Religion; yet he has no power to chastize any by Spiritual Censures, be their Enormities never so hainous. And upon this account the *Jews* upbraid *Mahumedism* with great deficiency; because it has no power to terrifie Evil doers, to preserve the broken from the whole, and to prevent and divert Gods Judgements; to bring Offenders to amendment, and to maintain the credit and power of their Religion. To all which ends the *Jews* manage and hold Excommunication necessary. Concerning which, this ensuing Chapter shall give the Reader a short account of the causes of Excommunication, its kindes and form.

Some have thought that the *Jews* of old used Excommunications onely in case of Pollutions: of which they held chiefly these three sorts,

ſorts, *viz.* by Leproſie, touching of the Dead, and an Iſſue. And that to theſe three ſorts of Pollutions, were adapted as many kindes of Excommunication, namely, the *Niddui*, *Herem*, and *Shammatha*.

But beſides theſe three cauſes of Excommunication among the Primitive *Jews*, the *Modern* aſſigne twenty four more; for all, or any of which, they at preſent Excommunicate, that is, forbid thoſe of their Religion the free enjoyment of all Civil and Religious Society.

The cauſes of Excommunication among the *Jews*, are chiefly theſe.

1. *He that doth Scandalize a* Maſter, *though he be dead.*
2. *He that doth revile a publique Miniſter of Juſtice.*
3. *He that calls a Free-man, a Slave or Servant.*
4. *He that doth not appear at the Conſiſtory upon the day prefixt.*
5. *He that doth undervalue a ſingle Precept, or one head of Doctrine, which is contained in the Preſcripts of the Scribes, or the Law.*
6. *He that doth not what he is appointed, ſtands Excommunicated till he doth it.*
7. *He that keeps in his Houſe what may do miſchief to another, as a biting Dog, or broken Scales, is Excommunicated until the fault*

be corrected; that is, till the Dog be Hanged, and the Scales be mended.

8. *He that sells his* Land *to a* Gentile, *is Excommunicate, till the Damage be repaired that thereby shall accrew unto an* Israelite.

9. *He that in the Courts of the* Gentiles *shall be a Witness against an* Hebrew, *so that he shall be forced to pay Money contrary to the custom of his Nation; shall be Excommunicate until he refund it.*

10. *The Priest that Sacrificing doth not give the Dues to the rest of the Priests, is to stand Excommunicate until he doth.*

11. *He that shall do any Work in the forenoon of the day before the Passover.*

12. *He that shall carelessly, or with an Oath, or in lofty and Hyperbolical terms pronounce the Name of God.*

13. *They that shall cause the Vulgar to profane the Name of God.*

14. *He that shall cause the Vulgar to eat holy things out of holy places.*

15. *He that doth reckon the Years, and prefix the Months out of the Holy Land. That is, shall otherwise observe the Months and Years than of old their Fathers appointed them in the Holy Land.*

16. *He that putteth a Stumbling-block before the Blinde, or causeth him to slip.*

17. *He that hindereth the Common people in keeping any Commandment.*

18.

18. *The Priest that suffereth a torn Beast to be Sacrificed.*
19. *He that killeth a Beast for the Sacrifice, and doth not first try his Knife before a Master, Rabbi, or Wise man.*
20. *He that is morose and backward to Learn.*
21. *He that keeps company with the Wife whom he has Divorced.*
22. *The* Wise man *that is ill-reported, or of a bad fame.*
23. *He that doth undeservedly Excommunicate another.*
24. *He that profaneth the Festivals.*

These were the old primarie Causes of Excommunication, most of which are now in present use with the *Jews*. Those indeed relating to the Sacrifices, (because they now have none) are quite out of use: As also that which respects their selling of *Land* or *House*; for in *Barbary* they have none but what they hire.

The kindes, or rather the Degrees of Excommunication in antient use with the *Jews*, were the three above-named, whereof the *Niddui* is by some Christian Authors reckoned the lowest sort; and by which they understand a Separation from, or a casting out of the Synagogue; which usually lasted 30 days; but might be of a shorter or longer continuance, as the Offended gave signes of Repentance. During the time of this Excommunication,

the

the party was not to come within four Cubits either of a man or Woman, nor to dress or trim himself as at other times: yet they say he was admitted to Instruction, to hear Divine Service, to hire others, & to let out himself to work; on condition of observing the four Cubits distance but now mentioned. But if the Consistory pleased, upon the contumacie of the Excommunicate, they might retrench these Priviledges, and aggravate the Penance, even to the denial of his Son Circumcision, and the Burial of his Dead. Also if himself died, he was denied all usual Rites of Burial, and a great Stone laid upon his Grave, in token that he deserved to have been Stoned to death.

The denouncing of this Excommunication was not always confined to the Court or Consistory: (which at this day cannot consist of fewer than three Masters) for it was in the power of any private person to Excommunicate those whom they found guilty of the thirteenth cause of Excommunication; and he that was herein negligent incurr'd the like penalty: But they were presently absolved, lest it should become a Snare and an offence unto others. And to restrain them to Sobriety herein, the Court had power to punish him, that did it rashly. From these private Excommunications their Superiours, *Rabbins*, and chief Lawyers, were Exempt: for these had a priviledge to Excommunicate and Absolve themselves. The

form

form both of Extrajudicial and legal Excommunication, was one and the same, which is this: *N. Let him be Excommunicate.* And the Excommunicate upon Repentance, was absolved in this form: *N. Thou hast Absolution, or thy offence is forgiven thee.* But at the time of Absolution, the Court had power to correct the Trespasser with Stripes.

The second kinde of Excommunication was called *Shammatha*, the same with the *Maran-Atha* think the most. And it sounds (saith Mr. *Selden*, according to the opinion of some) *The Lord cometh.* He would not have his *Shammatha* at all to differ from *Niddui*; which opinion he grounds upon some sayings in the *Talmudick* Commentaries. But *J. Drusius* intimates otherwise, when he saith, the *Jews* were wont to Excommunicate *per maledictionem*, that was their *Cherem*, or *Anathema*; *per Separationem*, that was their *Niddui*; and by *Maranatha*, the same with *Shammatha*; and by others of that kinde. By this last intimation, I conceive, may be meant the *Anathema Maranatha.* Their *Shammatha* was a total Exclusion from the Church, a blotting them out of the Book of Life, and not permitting them the least communion in things of publick Religion. And by the word *Shammatha*, they signifie the coming of the Lord, to take Vengeance upon those who are thus Excommunicate. And it was never pronounced upon the offender,

till

till he became desperately irreclaimable.

A third kind of Excommunication was the *Cherem*, which enforced the *Niddui* when the offender within 30 daies gave no signes of Amendment, nor sought to be reconciled. A new form of Excommunication was now used, containing dreadful Execrations, Imprecations and Cursings of it.

As to the *Maranatha*, an old Spanish Author tells us, it got the signification of *Anathema* upon this occasion: The *Jews* glorying of their *Messias* to come, commonly used the word *Maran*, Our Lord: in opposition whereunto, the Christians used to say, *Maran Atha*; Our Lord or *Messias* is come already. Whereupon no small strife arose betwixt them. The *Jews* frequently out of contempt saying *Maran*, and contumeliously called the Christians *Maranites*. On the contrary, the Christians replied *Maran Atha*, affirming that their Lord was come already. And hence it grew that the *Spaniards* call those *Maranos*, who being discended of Jewish Parents, and being Christians, turn Apostates, and yet expect the coming of *Messias*.

But the *Maranatha* is certainly of far greater antiquity, than in this story it can pretend to. For it was used in S. *Paul*'s time, as 1 *Cor*, 16. 22. doth cleerly testifie. Where an old English Translation (cited by Mr. *Selden*) of an hundred twenty and five years standing, renders *Anathema Maranatha*, Let him be had in Execration to death: Meaning (perhaps) that the Excommunicate should die under this severe Censure. For *Anathema* being added to *Maranatha*, by a general agreement,

ment, was the higheſt degree of Excommunication. There were indeed two ſorts of *Cherem* in the Old Teſtament: the one a Conſecration of things to Gods Service, by ſeparating them from Common and Ordinary uſe: Of which we read, *Lev.* 27. 28. And as in the caſe of *Hiericho*, where pilfering or ſtealth of ſuch things as were devoted, was puniſhable by death. *Joſ.* 7. The other ſort of *Cherem*, was a devoting of perſons unto death. But the *Cherem* we now ſpeak of, was in our Saviours time a very fearful kinde of Excommunication among the *Jews*. In which, with Solemnity and Authority, and a heap of direful Execrations and Curſings, a man was turned out of the Synagogue. And this ſort of Excommunication was ſo dreadful, that for fear of it, many principal *Jews* who believed on Chriſt, durſt not confeſs him, S. *John* 9. 22. & 12.42. and 16.2. Of the manifold uſe of this *Cherem* among the antient *Jews*, Mr. *Selden* has made ſo plentiful a Collection, that the Reader may there beſt be ſatisfied, *De jure naturali & gentium*, &c. *lib.* 4. *c.* 7, &c. That which upon this ſubject I have here to take further notice of, is the *Antient* Form of their General *Cherem* or *Anathema*, as it denotes the ſevereſt Cenſure of the Jewiſh Church. The Form I ſhall here inſert, is taken out of that *Ritual*, which they call *Sepher Colbo*, or *Pandects*; and which was uſed againſt all thoſe *Iſraelites* who wilfully and knowingly

ly transgressed any chapter of the Law *Sacred* or *Introduced.*

The Form of Cherem *or* Anathema.

BY the Decree of Cities,& Command of the Holy,we Anathematize, Adjure,Exterminate,Excommunicate,Curse and Execrate,God being willing,& his Church,by the *Book* of this Law, by the 600 *Precepts* therein written, by the *Anathema* with which *Josua* Anathematized *Hiericho*, by the *Curse* wherewith *Elisha* cursed the young men, by the *Curse* wherewith *Gehezi* cursed his Boy, and by the *Excommunication* with which *Barach* Excommunicated *Meroz*, and by the *Excommunication* which *Rab. Jehuda* Son of *Rabbi Jehezkiel* used in this matter, and by all the *Anathemata*, *Imprecations*, *Curses*, *Excommunications* and *Exterminations* which have been made from the time of our Master *Moses*, and since, by the name of *Acetheriel*, *Jah*, the Lord of Hosts, by the name of *Michael* the Great Prince, by the name of *Mittatron*, whose name is as the name of his Master; by the name of *Sandalipon*, who tieth the bands of his Lord; by the name of forty two Letters; by his name who appeared to *Moses* in the Bush; by the name with which *Moses* divided the Sea; by the name *I am what I am*; by the Mystery of the name *Tetragrammaton*; by the *Scripture* that was

was written upon the Tables; by the name of the *Lord of Armies*, the God of *Israel* sitting upon the *Cherubin*; by the name of the *Sphears* and *Circles*, and living Creatures, Saints and miniſtring Angels; by the name of all the *Angels* which wait upon the moſt High God: every *Iſraelite*, and every *Iſraeliteſs*, who willingly and knowingly violates any of thoſe which are now denounced to be obſerved, let him be Curſed of the God of *Iſrael* who ſitteth upon the *Cherubin*.

Let him be curſed by the bright and glorious name, which the High-Prieſt in the day of Expiations expreſſeth with his mouth. Let him be curſed by *Heaven* and *Earth*. Let him be curſed from *God Almighty*. Let him be curſed of *Michael* that Great Prince. Let him be curſed of *Mittatron*, whoſe name is as the name of his Maſter. Let him be curſed of *Acetheriel*, *Jah*, the Lord of Hoſts. Curſed be he of the *Seraphin*, and the *Orbs*, of the holy Animals and Angels, who wait before the moſt High God of *Iſrael* in holineſs and purity.

If he was born in the month *Niſan*, which the Angel *Uriel*, as the Prince of the *Claſſes* under which it is, governeth, Let him be curſed of him, and of all his Order. And if he was born in the month *Ijar*, which the Angel *Tzephaniel* governeth, Let him be curſed of him and his whole Order. And if he was born in the month *Sivan*, *&c.*

The

(The like imprecation is made in the same words by the Angel of this month, and so forward by the Angel of every month.)

Let him be cursed of the seven Angels set over the seven Weeks, and of all their Order, and helping Power. Let him be cursed of the four Angels which govern the four Seasons of the Year, and of their Order and helping Power. Let him be cursed of the seven Palaces. Let him be cursed of the Princes of the Law; by the Name of the Crown, and the Name of the Seal. Let him be cursed of the Great God, *Strong* and *Bright*. Let him receive confusion from his *Embraces*. Let him fall with swift Ruine. Let the God, the God of *Spirits*, destroy him to all Flesh. Let the God, the God of *Spirits*, put him under all Flesh. Let God, the God of *Spirits*, lay him prostrate to all Flesh. Let God, the God of *Spirits*, cut him off from all Flesh. Let the Wrath of the Lord and violent Whirlwinde fall upon the Head of the Wicked. Let the destroying Angels run upon him. Let him be cursed in every thing he puts his Hand unto. Let his Soul depart in terrour. Let him die of the Quinsie. Let not his Breath come or go. Let him be smitten with a Feaver, Driness, the Sword, Rottenness, the Jaundise.

Neither let him be delivered from them before Destruction. Let his Sword enter his own heart, and let his Bows be broken. Let

him

him be as the duſt before the wind, and let the Angel of the Lord drive him away. Let his ways be darkneſſes and ſlipperineſs, and let the Angel of the Lord perſecute him. Let ſudden deſolation come upon him, and his net which he hath laid let it catch himſelf. They ſhall drive him from light to darkneſs, and exterminate him from the habitable World. Tribulation and anguiſh ſhall make him afraid, and his eyes ſhall ſee his deſtruction, and he ſhall drink the fury of the Lord. He ſhall cloth himſelf with curſing as with a garment. Let him eat the ſtrength of his ſkin, God ſhall ſcatter him for ever, and pull him out of his Tabernacle. The Lord will not reſt that he may be propitious to him, but the Wrath of the Lord, and his Zeal ſhall ſmoak againſt him, and upon him ſhall reſt all the Maledictions written in the Book of this Law, and the Lord ſhall blot out his name from under Heaven. Alſo the Lord ſhall ſeparate him to miſchief out of all the tribes of *Iſrael*, according to all the Curſes of the Covenant which are written in the Book of this Law. But you who adhere to the Lord your God, are all alive this day. He that bleſſed *Abraham*, *Iſaac*, *Jacob*, and *Moſes* and *Aaron*, *David* and *Solomon*, and the Prophets of *Iſrael*, and thoſe who were pious among the Nations, let him bleſs all this Holy Congregation, with all Holy Congregations, except the man onely,

who hath violated this *Anathema*. God of his mercie keep them, make them safe, and deliver them from all evil, misery, and affliction; and prolong their daies and years, and send his blessing and happie success to every work of their hands, and avenge them quickly, with all other *Israelites*. And so let it be his will and decree. *Amen*.

Chap. XXIV.

Concerning the present Judicature among the Jews.

Concerning the Ecclesiastical and Civil Consistories among the present *Jews*, little of moment is now observable. And though the *Synedrion* of old related to Civil Matters, as the Synagogue to Ecclesiastical: Yet the affairs of Religion and the World now do both fall under the cognizance of one and the same Court. But that which is the subject of the present remark, is the manner of legal proceeding in the case of *Meum* and *Tuum*; which is plainly and compendiously thus: When any contest ariseth among them concerning Debts, Bargains, Contracts, *&c.* a *Juncto* of *Sabios*, *Chachams* or *Masters*, are appointed to hear and determine in the Cause. This Court of *Chachams* consists of 11,9,7,5. and

and can never be of fewer than three. To these the party promovent makes his address, in a short and plain Allegation of the Case: which the Judges examine by Witnesses; who must be persons well reported of, and very sober: For so much is required by their 212 Precept. In case of want of Witnesses, the bare Oath of the party producent is sufficient: if he be a man of known integrity and good fame. If the *Creditor* have any thing under the *Debtor's* hand, he has the priviledge of attesting the truth thereof by his own Oath. But if he demands a debt for which he can produce no Writing, the Debtor has leave to swear the *Negative*. If the Witnesses whose names are at the *Bill* be dead, and there be none to attest their Hands, the Bill is invalid, & cast out of *Court*. That which much renowns their Judicial Procedures, is cheapness and expedition; the whole matter being tried and determined in a few hours. Yet if either party finde himself agrieved, he has the liberty of appealing to another *Court*, and may carry the Appeal as far as *Hierusalem*: beyond which, there lies none. But though they may dislike, yet they dare not revile the Sentence of any *Court*. For to speak evil of any Minister of Justice, is *ipso facto* Excommunication. And he incurs the like punishment, who ventures to appeal to a second *Court*, before he has obtain'd leave from the first: which laies

so great a restraint upon Appeals, that few now happen, unless in some such important Case, as Marriage and Divorce.

It is very observable, that the *Jews* have made very cautious Provision to conserve the Esteem and Reverence of their Masters. Insomuch that none in word or carriage can offer them the least disrespect, but he is Excommunicate, and his Testimony render'd invalid. And if within three daies he make not his Peace with the offended *Rabbi*, the Excommunication is aggravated, and pronounced before witness in open *Court* by a *Rabbi*, who superaddes thereunto a Solemn Malediction. If the Excommunicate flie to another Country, the *Curse* follows him, and he is sent before to beg pardon and be absolved in the same place where the *Crime* was committed; or in case of contumacie, the *Execration* is aggravated. Sometimes the delinquent *Jew* frees himself from the whole *Censure* by turning Renegate.

The Masters, of which the *Court* consists, are chosen upon their Reputation for their Learnedness in the Law, and Integrity of their Manners: and for a clearer testimony of the former, they sometime are tried by Disputation. But besides *Understanding* and *Good life*, there is a competent Age required to make a *Master*. Who upon Election, is invested with Authority in this form:

Behold

Behold, Hands are laid upon thee, and Power is given thee to exercise Authority in things Criminal.

That which most tends to the Commendation of the Jewish Courts, are (as I said) *Brevity* and *Cheapness*: For they use no Delatory *Artifices*, nor Covetous *Exactions*; but in a very small time, and at a very easie rate, the Litigants know their Doom.

CHAP. XXV.

The manner of the Jews *Alms, and of their making provision for the Poor.*

THose who have observed that the *Jews* have no Beggers, seem not well informed of the manner of their Alms, and their way of providing for the Poor. Whom 'tis true we may not reckon among *Beggers*, as that word usually implies a seeking Relief from house to house. For though among the *Jews* in *Barbary* there is great store of needy persons, yet they are supplied after a manner which much conceals (as to men of other Religions) their Poverty. For the Wealthier take care to provide for them; and very

much magnifie their Religion upon this very score, that they live under its profession in a more mutual Charity of Alms than either the *Moore* or *Christian*; both which (with great insulting) I have heard them upbraiding with their common Beggers.

And it cannot be denied, but that the *Jews* manner of Relieving their Poor is Regular and Commendable. For first they suffer them not to take Alms of any man who is of a different Religion from their own: and this inspection of them and their wants, is consigned to no meaner persons than their chief *Masters*, who once or oftener every Year (as occasion requires) are very solemn in this Inspection. In every Synagogue they have in store several Copies of the Law, which they sell for great sums of Money: But the Buyers are not permitted to carrie these Copies out of the Synagogue, or any further to impropriate them to their own use, than that (if any of them fall into Necessity) they may be sold again to relieve them. And therefore the Name of the Buyer is upon a Label annexed to the Copie of the Law, that they may know to whom it belongs, and for whose use it may be sold, if any of the Buyer's Relations be reduced to *Want*. Insomuch that the buying of one of these Copies of the Law, is a certain provision against Poverty, if it shall happen. But that which is here chiefly to be remarked,

is

is their raising of Maintenance for the *Poor* with the prizes of these *Copies*. And to make more ready Chapmen, the buying of them is accounted very *Honourable*, and *Meritorious*, & of no small *Interest* to the Buyer's Familie.

Another way of raising Provisions for the *Poor*, are the Legacies and Bequeathments of dying persons: For the *Jews* have a Rule, that none die safely, who bequeath not some part of their Estates to the Corban of the *Poor*. Next they have their Contributions; and out of all these together they raise Portions, and make provisions for Orphans and indigent Females, and the Necessitous in general. And to prevent all Sophistication and partiality herein, the poorer Females are provided for by Lot; and without respect of Circumstances, those on whom the Lot falls, are first placed in Marriage. They moreover permit the *Poor* upon every Friday and Holy-day-eve to receive private Alms, to honour (that is, to keep) the *Sabbath* and the Festival with. They have also their *Kibbuz*, or *Letters of Collection*, by which the Indigent has liberty to go from Synagogue to Synagogue, to receive the Benevolence of their Country-men. And these *Kibbuz* much resemble our Briefs. In them the Poverty, Religion and Honesty of the Bearers are certified, who are first to produce them to the *Chief Master* of the Synagogue; and he having given his approbation thereof, appoints

a day for the Collection, which is usually made at the door of the Synagogue. By these Letters also the necessitous Father raiseth Portions for his Daughters. When any poor *Jew* is upon a Journey, it is the custom for him to repair for relief to those of his own Religion, who are oblidgd to treat him civilly; but his company quickly becomes troublesom, according to the old saying among them: *The first day a Guest; the second a Burden; the third day a Vagamond.*

Chap. XXVI.

Their Visitation of the Sick; Testaments: Burial of the Dead, &c.

When a *Jew* falling sick apprehends his Disease to be mortal, he sends for a *Sabio*, or Master, and some of his more intimate Friends, with whose advice and assistance he sets his house in order. The *Rabbi* first draws up an *Envois* of his Estate: then he takes account of his Debts, and making first provision for their payment out of the Estate, the rest is disposed of in *Legacies* and *Alms*. The object of the later, are Orphans, Widows, Synagogues, and the *Holy house*; for so they call the Temple, which they expect shall be rebuilt at the coming of their *Messiah*. And there-

therefore toward the ſtructure thereof, every dying *Jew* that is able, contributes ſomething. For they have erected a Treaſury to this purpoſe; which is managed by the *Maſters*, and carefully improved by them. The reſt of the Eſtate is divided among the Wives and Children: The Wives firſt taking out their Dowries doubled. If the Children of the dying perſon be very young, the *Maſter* is to be their Guardian; who with a ſignal care labours to improve their Fortunes. The Alms likewiſe are depoſite in the *Rabbies* hands, who out of them diſpoſeth of ſome Females every year in Marriage.

When the ſick man has ſet his houſe in order, and is under evident indications of Death, He makes confeſſion of his Faith, and in a ſhort Oraiſon is recommended to Mercie. And the breath is no ſooner out of his Noſtrils, but they prepare for his Funeral, which is always within the natural day of his Departure. And firſt the Corps is waſhed in clean water; or if he be rich, in water of Roſes, Orange-flowers, or any thing that is Aromatick. While the Corps is thus making clean, they pray that God would cleanſe the Soul from all the defilements that it had contracted in the body. This ceremony of waſhing being finiſhed, they put the Corps in a clean Shirt and Drawers, and then a Strip of linnen reſembling the *Zizith*; and after all, they ſow him in a very

very white Sheet, and put him into a Coffin.

The relations of the Deceased, for seven daies after the Interment, stir not abroad; or if by some extraordinary occasion they are forced to go out of doors, it is without Shoos; which is a token with them, that they have lost a dear *Friend.* For the seven daies that they stay within, the Neighbours come to the house to pray with them; and their Mourning habit is either a black *Ganiphe*, or the same clothes they wore when the party died.

The Corps is born by four to the place of Burial, in this procession: In the first rank march the *Chachams* or Priests, next to them the kindred of the Deceased, after whom come those that are Invited to the Funeral; and all singing in a sort of plain-song the 49th *Psalm.* And if it last not till they come to the Grave, they begin it again. At the Grave, ten *Rabbies*, or so many old *Jews* in their room, say over some certain Psalms, composed by the *Rabbins* for that purpose. And when they are ended, the Corps is laid in the Grave and covered with Earth; and the *Rabbies* compassing the Grave seven times, say, *From the Earth thou cameſt, and to the Earth thou art returned.* After this is done, they return from the Grave to the house of the Deceased, where one, who as chief Mourner receives them, with his Jaws tied up with a linnen Cloth, after the same manner

manner that they binde up the Dead. And by this the Mourner is said to testifie that he was ready to die with his Friend. And thus muffled the Mourner goes for seven daies; during which time the rest of his Friends come twice every twenty four hours to pray with him. At the end of these seven daies, the Friends of the Deceased repair to his Grave, which they cover with a black Cloth, and say this Prayer, *Vide Syracides* 22. 23.

Judge of the Truth, who Judgest truly, be Judge of the Truth; for all thy Judgements are Justice and Truth.

And then the Kindred of the Dead wish one another good health and Comfort. And the same Ceremonie is repeated precisely that day twelvemonth; till which time the Obsequies are incompleat.

If the Friends of the Deceased be devout, they often every Week repair to his Grave, where they make great Lamentation and bitter Weeping over him; they pray at the same time, *That God would pardon his Sins, and receive him into the Garden.* Meaning the Garden out of which *Adam* was cast, when he became disobedient.

In the Funeral-Rites of the *Jews*, the same order is observed for both Sexes: only with this Decorum, that the Women meddle not with the

the Men, nor the Men with the Women: but each Wash and Shrowd those of their own Sex. They never bury their Dead promiscuously with those of another Faith; but have purchased distinct Burying-places where they reside, which they very much respect, and to which they often resort, both in contemplation of their own Mortality, and to lament and pray for those who are dead already.

It may not be unfit to observe, that though the Modern Ceremonies of Burial are neither so numerous nor costly as those of old among the *Jews*; yet they do not much varie from them: For the washing of the Body was in use at the time of *Tabitha*'s death; and the Chief Mourner, spoken of before, as also the Weekly Lamenting of the Dead, refers to the Women hired to lament at Burials: And which the Scripture calls *Mourning-Women*, *Jerem.* 9. 17. the same with the *Præficæ* among the *Romans*. They likewise agree in the places of Burial, which are now as formerly without the Towns or Cities where they live, except that in *Fez* they have a Burying-place within the City, adjoyning to the *Juderia*, or the part where they live; as was said in the entrance of this Discourse. Enquiring after Inscriptions or Epitaphs, and though often in the Burying-place for that end, I could see none, nor any other State about the Graves than Green Turf and Boughs. But this remark respects the

Jews

Jews in *Barbary*, whom I conceive to come far short of those of other Countries, in this sort of Funeral Pomp. But we are told that they were not without Inscriptions upon their Sepulchers, as *Hic jacet N. Memoria ejus sit in Benedictione.* Though this I confess be now used, rather as an honourable Commemoration, when any Author of worth being dead, is cited by the Masters, than as a common Epitaph. But when they use Sepulchral Inscriptions, they are usually a Prayer for the Dead, such as, *Let his Soul be received into the* Garden of Eden. Or, *Let his Soul be bound in the bundle of Life with the rest of the Just.*

The Confession of Sins made by the Sick upon his Death-bed.

I *Acknowledge and confess before thee, O Lord my God, and the God of my Fathers, the Mighty God of the Spirits of all flesh, that both my Health and Death are in thy hands. Restore me I beseech thee to my former health; be mindful of me, and hear my Prayers, as in the time of King* Ezechias, *when he also was grievously sick: But if the time of my Visitation be come that I must die, let my death be an Expiation for all my sins, iniquities, and transgressions; whether I have committed them ignorantly, or knowingly, from the day that I first drew in the light. Grant I beseech thee, that*

that I may have my Portion in Paradise, and the future World appointed for the Just. Make known unto me the ways of Eternal Life; satisfie me with the joy of thy glorious Countenance at thy right hand for ever Blessed art thou, O Lord God, who hearest Prayers.

This Confession is usually made by the sick person in the presence of ten more invited thither for that purpose.

After this Confession, follows the Absolution, which is pronounced by some chief *Rabbi*; wherein the sick person is absolved from all the Execrations and Curses which are fallen or may fall upon the sick and his Family. Here are also read the 20, 38, and 91 *Psalms*; then follows this Prayer, utter'd by the *Rabbi*.

Let God be merciful unto N. *and restore him to life and former health, and let his name be hereafter called* B. *Let him rejoyce in this name, and let it be confirmed in him. Let it be thy good pleasure, O God, that the change of his name may help to abolish all hard and evil decrees, and to tear in pieces the Sentence that is brought against him. If death be decreed upon the former name* N. *it is not decreed upon the later name* B. *If evil be designed against* N. *it is not so against the name* B. *Behold, at this hour he is as it were another man, as a new Creature, as a new-born Babe; bring him to a good life, and length of daies,* &c. In

In dangerous Diſeaſes, they change the Name of the ſick, and impoſe a new one (as the Prayer ſhows) on purpoſe thereby to move God to have compaſſion upon the ſick, on the account that he deſires to become a New man.

Another Prayer uſed at the Grave.

Bleſſed be God, who hath formed, created, fed, brought up, preſerved, and doth kill us all in Juſtice and Judgement; who knows the number of you all, and will reſtore you all to life in his good time. Bleſſed be God, who kills and makes alive. Amen.

In ſome places, the *Jews* are ſaid, upon the *Departure* of a Friend, firſt of all to caſt all the Water out of the houſe; and then preſently to cover his Face, without permitting any one to look upon him. They likewiſe bow down the dead man's Thumb into the hollow of the Hand, and by that incurvation they fancie to expreſs the Holy Name of God; which is an Amulet againſt *Satan*. But all the reſt of the Fingers of the Dead are ſtretched out at length, to ſhew that they have utterly forſaken the things of the World, and hold nothing of its Goods.

Returning from the Grave, they pluck up Graſs and caſt it behinde their backs, to ſignifie their

their hope of the Resurrection of the Dead, *Who shall flourish again as the Grass*, according to *Es.* 66. 14. The Mourners use to eat Eggs, out of no less Emblem, than that Death is voluble like an Egg, and to day takes one, and another to morrow, and so will come round upon all. The Children yearly Fast upon the day their Parents died, and for the eleven Months say the *Prayer for deliverance out of Purgatory*. Where the Children out of a Reverend esteem of their Father's Piety, suppose that he stays but eleven months, though all the other *Jews* tarry twelve there. As we have said in our Chapter of Purgatory.

They are very wary that none of the Earth taken out of the Grave remain uncast upon the Corps; for they imagine this were to upbraid the Dead, as if the Earth should disdain to cover him. There are many other minute Ceremonies relating to the Jewish *Interment*, omitted chiefly upon the account of their small importance.

THE CONCLUSION:

Wherein is considered

The present OBSTRUCTIONS OF THE *JEWS* CONVERSION.

HAving (through the Divine assistance) finished this *Succinct Account of the present State of the* Jews, I deem'd it would not be unwelcome to the Reader, by way of Epilogue to recollect some of the visible Impediments of their Conversion. Of which, some respect the Jewish Nation in general, and others relate to the *Jews* of a *particular Residence.*

Among the fatal Impediments respecting the *Jews* Conversion in general, their own *ingrafted Perverseness*, and *obstinate adherence* to the Doctrines of their Fore-Fathers, may be reckoned for the chief; and indeed, the root of all the rest. As to the former, the *Jews* are Notorious therein above all other people; though the latter be a thing common to the *Hebrew* with other Nations. For not onely

Cotta in *Cicero*, but most men of any parts or Education, have thought themselves under no small obligation to keep close to the Traditions of their Fathers; although no rational Evidence could be produced for the matter of the Tradition. *Unum mihi satis est Majores nostros ita Tradidisse* (which was *Cotta*'s) is the ultimate Resolution of the *Jews* Religion. And not to speak of the obstinacie of Education in this particular, we finde even the renowned Propagators of Christianity complaining of a *Prioribus Credere*, as the most knotty and stubborn objection they met with. And when the *Jews* (such I mean as are considerate and ingenious) do freely acknowledge the Religion of Christians to be very conformable to the Law of Nature, which they account the Principal; yet lest they should seem to think themselves Wiser than their Ancestors, and so incur the imputation of *being Proud*, or upon the change of their Faith to be branded for *Inconstancy*; they resolutely retain the Religion in which their Forefathers lived and died, and thought themselves happy and secure. And this is spoken not upon *Trust*, but *Experience*: For upon a fair occasion pressing a *Spanish Jew* with the evident danger he was in, if after means of Conviction he should obstinately die in his Judaism; he made no other Reply, but that he desired to be in no better State, nor to be accounted

counted wiser than the *Sabies* or *Wise men* of his Nation. And that if he was Damn'd, so would *Rabbi Ben Maimon*, *Rabbi Salomon Jarchi* (and so run over a large Catalogue of their *Rabbins*) placing great consolation to have such good company in Perdition.

But beside all this, they esteem it so scandalous a thing for any man to forsake his Native Religion, that even those who turn *Jews* are still under a very jealous aspect, according to their own old Proverb: *Beware of Proselytes to the tenth Generation.* Which is also the Genius of the *Moors:* for albeit that with a seeming *Triumph* they receive a Renegado for a Musulman; yet they never repose in him any considerable Trust, nor look upon him as a person of any worth or Gallantry.

As to the πώρωσις, which some reckon among the Internal Obstacles of the *Jews* Conversion, if thereby be meant their ignorance, either in their own Rites, or in evading the Arguments brought against them; those that shall practise them herein, will finde they have arrived to no contemptible knowledge in both; there being no Rite of their Religion whereof they have not been taught (according to their Principles) a probable Rationale; nor any objection brought by Christians against the present Judaism, for which they are not furnished with an Evasion. For the Jewish Masters take an especial care, and use an utmost diligence, to

see the *Youth* be so profoundly instructed in the Elements of their Religion, that it may be no easie task to efface the Characters of their first Catechism, or to pull down the Fortress of Education. And above all, it is in this point highly considerable, that the common sort of *Jews* are bound to acquiesce in the Judgement of their *Rabbins*, to whom they make their last appeal, when pressed with Arguments too difficult for their own Solution. Of which I could produce a numerous Citation; but I shall content my self with the single instance of one *Jacob Israel Belgara*, who from *Hag.* 2. 7. being clearly confuted that the time of *Messias*'s Advent was already past, eluded the whole Argument, by referring himself to the Sentiments of their Masters.

The next thing which may be reckon'd among the grand impediments of the *Jews* Conversion, are the Christians uncharitable Dissentions and Divisions, which they suppose proceedeth from a want of the *Unity* of Truth in the Foundation: And which they can no way make agreeable to that mutual peace and affection foretold to flourish among the Professors of the true *Messias*, and to be the signals of his Kingdom, *Isaiah* 11. 6, 7, &c. This I alwaies found a string continually harp'd upon by the *Jews*; & one scoffingly told me, that if he should turn Christian, he knew not what Sect to be of: reflecting upon the manifold divisions

visions that are wofully hapned under the general denomination of Christian. *In the body, a wound is worse than corruption; the former being a Solution of Continuity, the later but a disorder of some Humour. In Christians, evil manners are wholly contradictious of the Purity of their Religion, but Schism brings its Truth into question; and is of that wretched consequence, that it keeps those out that are without, and drives those out that are within. For our speaking with different tongues, will make the Atheist, as well as Infidel, say that we are mad.*

But were the scandal of our Divisions removed, yet the Naughtiness of our *lives* would become a new hinderance of the *Jews* conversion; who are very greatly scandalized with the open, and even professed, transgression of the third Commandment, so apparent in those Blasphemies which hellish mouthes dart up against God, and those horrid Oaths which are become, with some, meer Interjections of Speech, and with others, Phrases of Gallantry. And that those sins which the *Jews* severely punish, should become the Christians Physick and Recreations: and that we should live in so palpable a contradiction to our *Vow* and *Promise* of a cleer contrary Carriage. And it was *this Licentiousness of Conversation* that made a leud *Jew* (in *Spain* turn'd to Popery) magnifie the happiness of his change, because

he had light on a Religion, wherein at once he could enjoy *Both his Beads and his Whore.* Reflecting upon that old Spanish Proverb, *Las quentas en la Máno, y el Diábło en el Capillo:* Good words, and wicked works.

And if this obstacle were also taken away, and Christians would take care to be as regular as their Religion doth oblige them; yet there wants proper means for the *Jews* Conversion, as being vouchsafed neither competent conversation, nor Books for that purpose. As to the first, none I think will deny it highly requisite in this affair, unless such as would make the Gospel (like weapon-Salve) to work at a distance. Now we know that in our own Nation there is no such competent familiarity or civil Society held with the *Jews*, as in any degree of probability may in ordinary course be sufficient for their Conversion. For since their Expulsion out of *England* by King *Edward* the First, about the year 1290, the greatest conversation with them has been managed by Tradesmen upon the account of Trafick, and secular purposes: as is evident at this day. And we have been so far from endeavouring their conversion to Christianity, that that which might greatly have encouraged it, is quite taken away. I mean, the *House* of *Converts* erected by our *Henry* the Third, (which he piously indowed for the maintenance of poor *Jews* converted to Christianity, where-

where every one during their lives was allowed two pence a day) and appointed by *Edward* the Third for Records to be kept therein, now called the *Rowles*.

Nor hath it fared any better with the *Jews* in other Nations than in our own: for since from *France* they were baniſhed by *Philippus Pulcher*, *Anno* 1307: From *Spain* by *Ferdinand*, *Anno* 1492: From *Portugal* by *Emanuel*, *Anno* 1497: Out of the Kingdom of *Naples* and *Sicily* by *Charles* the Fifth, *Anno* 1539. they have in theſe Kingdoms been ſo far from any enjoyment of that Society requiſite to make them converts, that they dare not ſet a foot within their Borders without running very great adventures: as is known to all, acquainted with the Regiment of thoſe Countries. 'Tis true, in the Juriſdiction of *Avignon*, (the Popes State) the *Jews* are admitted: And they are very numerous in *Rome*, *Venice*, *Legorn*, &c. (not to ſpeak of their Toleration in *Germany*, *Bohemia*, *Polonia*, *Lituania*, *Ruſſia*,) yet they are ſo little invited to Chriſtianity, that they meet with no ſmall motives to the contrary. For in the *Papal* Dominions no *Jew* can be admitted to Baptiſm till he has renounced the World; that is, till he confeſs all the Eſtate gotten in Judaiſm was ill gotten, and that he doth and ought to renounce it, and leave it to the Church. And it is but cold comfort to a *Jew*, ſo notoriouſly

devoted to the world, to take a final farewel of his beloved *Mammon*, and to deveſt himſelf and Family of all maintenance, at his *initiation* into Chriſtianity; without any convenient proviſion for his future ſubſiſtence, unleſs he will betake himſelf to a Cloyſter; a kinde of life very unpleaſing to the *Jews*, as contrary to the deſigne of Nature, which intended man for Society, and each to be helpful to other in civil duties. Beſides that Monkery is a trade which they never finde commended or injoyn'd by God; never practiſed or counſelled by their renowned Anceſtors, who received continual inſtruction and inſpiration from above; which none of their *Patriarchs* or *Prophets* have given Example of; only in three or four thouſand years, *Elias* and ſome one or other have been found upon very extraordinary cauſe to have taken alſo an extraordinary courſe of life, though of other nature, and to other purpoſe, then the *Votaries* of the Roman Church. 'Tis true, the *Pope* has power to diſpenſe in this particular, and to grant the *Jew Baptiſm* without confiſcation of his Eſtate; yet this is ſo ſeldom and uncertain, that few *Jews* are found ſo hardy as to trie the Experiment.

In the next place, as to Books tending to further the *Jews* converſion, it muſt be granted that there is no ſmall impediment ariſing from this particular. For notwithſtanding that

that many learned Treatiſes have been compiled upon this Theme; yet they have either been pen'd in Languages unknown to moſt of this *antient people*, or in a Method exceeding the generality of their capacities, or, no means have been uſed to bring ſuch *Books* to their peruſal. And what is herein not the leaſt conſiderable, Tracts againſt Judaiſm, or rather for Chriſtianity, have been compoſed by Bookiſh and Retired perſons, who undertook the confutation of ſuch Jewiſh Tenets, as the courſe of their Studies beſt inabled them to encounter. And others have ſpent much oyl and time in demoliſhing a fortreſs which moſt of the Modern *Jews* never undertook to defend. An inſtance whereof, I found in a learned Diſcourſe concerning *Chriſt's Reſurrection*, in which the Author excellently confuting that Calumny of the *Diſciples ſtealing away their Maſter while the Guard ſlept*: The *Jews*, with whom I diſcourſed this Article, profeſſed a deep ſilence therein, and that they medled no further with our *Meſſias*, than to bring him to the Croſs; not being at all concern'd for what hapned afterward. So that all the Arguments brought to vindicate Chriſts Reſurrection from the *Jews* belying the Diſciples in conveying away ſecretly the Body of their Bleſſed Maſter, was anſwered by denying the ſuppoſition.

Several Volumes (as I have ſeen) are written both in Spaniſh and Portuguez upon the ſame

same subject; but so far from any likelihood to confute the obstinacie of the *Jews*, that there is a greater probability they may add to its confirmation. For the Books (I speak of) are stuffed with such ridiculous and irrational Miracles, that in reading of them the *Jews* take no small contentment, as being so subservient to their purposes of speaking evil of the Christian Faith, which they hope cannot long stand, while they imagine it is supported by such frail and chimerical buttresses. And besides all this, the *Jews* have ever been as diligent to detect, as the Fryars to contrive their fictitious Miracles. And what is herein truely deplorable, Christianity has the hard fate to be weighed in these Scales, and all its Sacred Truths to be rejected for a few Monkish trumperies. For I have heard some maligning *Jews* urging the brainless conceits of the Spanish Fryars (who of all others seem herein the most Hypocondricaal) for the principles of Christianity; which they are the more ready to believe, as finding it advantageous to their designe; and that the Books wherein they occur are of no surreptitious *Edition*, but *Permissu Superiorum*, and allowed of by that Church, which calls her self the *Catholick*.

What I now speak of, respects the Obstacles of the conversion of those *Jews* who converse with the *Romanists*, and live even in *Rome* it self: Where more *Monks* turn *Jews*, than *Jews* *Monks*;

Monks; as all Ages have observed. And indeed, through all the Papal Countries there is but little probability to make the *Jews* have any *good will* for Christianity, if we consider the manifold offences apparently arising from the whole Oeconomy of their Publick Worship and Doctrine, of which I shall for brevity sake give instances onely in the *Vows* and *Prayers* made to Saints and Angels, which the *Jews* in all Ages have esteem'd a duty peculiar unto God. And they observe too, that more Devotions are made to the Virgin, whom all Christians acknowledge to be but a Creature, than to Christ, who by all Orthodox Christians is believed to be God. But that which of all other yields greatest matter of Scandal to the *Jews*, is the worshiping of Images, for which both the *Hebrew* and *Mahumedan* lay Idolatrie to their charge; from which nought is left to defend them but an unintelligible distinction of δουλεία and λατρεία, and of a final and Instrumental intention in Worship. At which the *Jew* has no small occasion to be Scandalized, when they consider that yet the *Sun* never rose upon a Nation that was so blockish, as to make a Stock or a Stone the *Final Object* of their *Worship*; but looked upon their *Simulachra* as the representations of some absent Divinity, or things wherein the Divine Power did sometimes inhabit, and by his vertue work Miracles, even as the Papists opine the B. Lady in infinite

nite places of Christendom, doth in her Images. And whatever apprehensions and distinctions these venturous Votaries of the *Roman* Church may be furnished with, to save them from *Idolatry*, when they fall down before their Images; yet seeing they use therein all the circumstances appointed and fitting to wait upon the immediate Addresses which are made unto God, the *Jews* can perceive nothing visibly fit to vindicate the *Service* from being thought Idolatrous. For, as to the mental affection, so much spoken of, it lies altogether hid to the *Beholder*, and no less perhaps to the blunt and undistinguishing Wits of the Vulgar, who therein are concern'd. It would be a matter of no great difficulty to enlarge the instance to many particulars of the *Roman* Doctrine, whereat the *Jews* (in no mean degree) are daily Scandalized, as may be exemplified in their Transubstantiation, where the *Jews* are told *Messias* to be comprehended under the appearances of a *Wafer*; which is a thing to them so egregiously offensive, that they spit at its mentioning. Those that have met with the *Roman* Catechism, observe the second Commandment to be wanting, and the tenth to be cloven into two, to keep up the Decalogue. Now all these things, and many more, are of so much the greater Scandal and indignity, as being believed by the *Jews* to be the Universal Tenets of Christians; and that Christs (pretended) Vicar

Vicar doth herein follow the Footsteps of his *Master*.

Discoursing once with an *Italian Jew* concerning the Conditions of *Rome*, (where he had long dwelt) he began with great assurance to tell me, That at *Rome* great wonders were to be seen, as, a *Man* that could make his God, make and unmake Sins at his pleasure: and so run inveighing against the filthy and unhallowed Conversations of the principal *Roman* Clergy; closing up his Discourse with a deep protestation, That if he were a Christian, the vices and Doctrines of *Italy* would strongly tempt him to disown that Name.

And what in the last place is not the least considerable, even at those Sermons in *Italy*, to which the *Jews* are bound to resort, little or nothing is to be heard directly tending to the subversion of those points, wherein they place their strongest Sanctuary: But *obiter*, and by the by, the Preacher Sallies out into a numerous invective against their obstinate infidelity, without laying down such plain Arguments as may rationally move them to forsake it. And if herein there were no fault, yet as long as the *Jews* (coming to the Christian Sermons) shall see the Preacher begin his Discourse with an *Ave Maria*, (which is a general custom with the Papists) and frequently to direct his Speech and Prayer to the B. Virgin, and the little (Wooden) *Crucifix* which stands

ſtands on the Pulpit by him; to call that *Image* his Lord and Saviour, to Kneel down to it, to Embrace and Kiſs it, to Weep over it, and after all perhaps to caſt it to the Ground, (to let the people ſee they meant not there to terminate their Worſhip) the very ſight hereof doth as much induce the *Jews* to hate Chriſtianity, as any reaſon can be alledged to perſwade them to love and Embrace it.

Theſe are the Terms, in which the *Jews* (with whom I have converſed) do ſtand, who above all that has been ſaid, derive the greateſt obſtruction of their Converſion from their own obſtinacy; being not more ſcandalized, than ſtifneckt; nor leſs untractable within, than offended without: And as proud of their opinions, as they are deſpiſed for them. Glorying in their Anceſtors and Founders; in Gods Temple, and Oracles, peculiar promiſes, and Prerogatives, long continuance in Honour and Proſperity; and indefatigable in their Expectation of being Triumphantly recollected, and Victoriouſly to Reign over the *Edomites*, when the promiſe of their *Meſſias* ſhall be perform'd; which has (as they ſay) ſo long beyond the appointed time been protracted, by reaſon of their own *Unworthineſs*.

A

A SUMMARY DISCOURSE Concerning the Jewish TALMUD, *MISNA & GEMARA.*

HAving in the former part of the Antecedent Discourse observed, *That there are no* Jews *to be met with who adhere to the Old Bible without Talmud-Traditions*; I thought it would be disagreeable neither to the Reader, nor the Subject, to give a succinct account of the *Talmud*, *Misna*, and *Gemara*, in order to facilitate the meaning of the Traditions above-mentioned.

And waving all *Critical reserches* into the word *Talmud* (which makes so great a Noise in the World) it may suffice to observe, that by a sort of Metonymy, it signifies the *Book* containing the main Doctrines of the *Jews*, which by way of *Eminence* is called the *Talmud* or *Doctrinal*. So that the word *Talmud* may as well be used for a System of Christian, as Jewish Doctrines, for any thing therein to the contrary.

The two *Talmuds* (of which hereafter) are

are according to Mr. *Selden*, the Pandects of the *Jews* Sacred and Civil Laws; and they are generally received of the present *Hebrews* for the Great Body of their Learning, and Standard by which the whole Israelitick Nation is to regulate both their Conversation and Doctrine. And there needs no other Testimonie of their great esteem hereof, than the RR's frequent using it in the proof and Confirmation of their Tenets. For it is very observable, that the *Talmud* is oftener brought in Vindication of their Religion, than *Moses*, the Prophets, and Holy Writings: Insomuch that they make *it*, and not the *Old Bible*, the Touchstone of their Doctrine, and that into which they resolve the Decision of all their *Cases*. Nor are they herein greatly blameable, seeing they esteem the *Talmud* of equal Authority with the Canonical Scriptures, and no more inferiour thereunto, than a Law given by word of mouth is to one in Writing. For the *Jews* hold there is a twofold Law, which they are bound to observe: the one written, which is contained in the five Books of *Moses*; the other *Oral*, which they call the *Misna*, or Traditional Law which God gave to *Moses* at the same time he did the other; but did not commit it to Writing, but left it to be preserved and propagated Orally.

Some of the Masters gifted with a wonderful Sagacity, with great assurance maintain that

that *Moſes*, during his abode in the *Mount*, could not diſcern the time of Night from the Day, but by the delivery of theſe two Laws: That when God gave the *Written* Law, he knew it was Day; and that it was Night when he gave the Oral. And *R. Elieſar* (as a late Author writes) affirms that *Moſes* read the Scripture by Day, and the *Miſna* by Night. But this will ſcarce ſound congruouſly, if it be conſidered that the *Miſna* was not written, and therefore could not be Read, till ſome thouſand years after *Moſes* received it in the Mount.

And as to the reaſon why God would not ſuffer it to be written, it was the profound Myſteriouſneſs of its Nature (ſay the Maſters) which to have communicated by writing to the Vulgar *People*, would have been no better than to give *Holy things unto Dogs, and to caſt Pearls before Swine.*

Others are of opinion, that God foreſeeing how the Nations would Tranſcribe the Books of the Law, Prophets, and Holy Writings, and pervert them to Heretical and Impious Doctrines; leſt they ſhould to the like to the *Miſna* or the *Second Law* (for ſo Δευτερωσις ſignifies) he would not ſuffer it to be committed to Letters.

And here it may be pardonable to take notice of two things; firſt, that by the *Holy Writings*, which the *Jews* call *Cetaphim*, they un-

derstand the Books of *Daniel*, *Psalms*, *Proverbs*, *Job*, *Canticles*, *Ruth*, *Lamentations*, *Ecclesiastes*, *Ezra*, *Nehemiah*, *Chronicles*; and that they were Compiled or Collected by *Esdras*, and the *Seniors* of the Synagogue, after the *Jews* returned from *Babylon*. Next, that the *Jews* were of old so cautious of preserving their Law secret to themselves, that they would not suffer it to be Translated into any other Language out of their own. Insomuch that in the daies of *Ptolemy* when the *Pentateuch* was put in Greek by the *Jews* of *Alexandria*, they say that as if God had been therewith displeased, there happened three daies of darkness over the whole Earth. And to testifie their own abhorrence of so execrable a fact, the *Jews* appointed a solemn Fast to be kept upon the eighth of *Tebeth*, as the immortal *Joseph Scaliger* hath observed. But to return.

That *Moses* in the Mount did receive from God not onely the *Written Law*, but also a secret Explanation thereof, seems to have been the opinion of *Origen* (of the third) and *Hillary* (of the fourth Age.) And this *Explanation* is supposed to have been none other but the *Misna*, or the Oral and Second Law we now speak of, which was preserved as the *Cabala* of the Creation, and of the things happening before the *Flood*, by Tradition from minde to minde (to use *Mirandula*) without Letters, by

by word of mouth. For *Moſes* thus delivered it to *Aaron*; and he to his Sons; they to *Joſhua*; *Joſhua* to the *Elders*; the *Elders* to the *Prophets*; the *Prophets* to the *Great Synagogue*; and ſo it was drawn down by the *Rabbins* of ſucceſſive Ages, of whom the Famous *Ramban* has given an account.

And in this ſtate the *Miſna* continued till many years after the Nativity of our Bleſſed Saviour; even till *Rabbi Jehuda* (who for his Piety was called *the Saint*, and for his ſingular love to his Nation, and knowledge in their Law, *the Prince*) perceiving that this *Oral Tradition* grew difficult, and that thereby the *Miſna* was in no ſmall hazard to be utterly loſt or grievouſly corrupted, by reaſon of the extreme diſperſion of his Nation, collected all the Notes (taken by the *Jews* to aſſiſt their Memories) which contain'd any thing of the *Miſna*, and digeſted them into one Volume, which he called the *Sepher Miſnaioth*, or the Book of *Traditions*. And this was no ſooner compiled, than it gain'd ſuch credit with the *Hebrews*, as to be publickly taught in their Colledges, and to be made the Catechiſm of their Youth; as in another Diſcourſe I have obſerved. The time when this *Syntagm* was finiſhed by *Rabbi Jehuda* is not certain; but moſt conjecture it was about an hundred and twenty years after the Deſtruction of the Temple, and near upon the 190th year of the *Crucifixion*.

About an hundred and eighty years after that *Rabbi Jehuda* had thus composed the *Misna*, one *R. Jochanan* (who for many years had been the Head of a Colledge in *Palestine*) added to the *Misna* of *Jehuda*, his *Gemara*; which together with the *Misna* made up the *Hierusalem-Talmud*, or the *Doctrinal* of the *Jews* who dwelt in the *Citie* and *Judea*. But this was looked upon as not sufficient for all the Constitutions and Decisions of the *Hebrews* (in Captivity and Dispersion) especially after they were passed from under the *Roman* to the *Persick* Empire. And therefore one *Rabbi Asbi*, or *Ase*, composed a Second *Gemara*, about an hundred years after the First; which being effected by him when he lived in *Babylon*, and for the use of the *Jews* there; it with the *Misna* was called the *Babylonian Talmud*. And notwithstanding that the *Talmud* of *Hierusalem* is confessed by the *Jews* to have fewer Mysterious (that is *Fabulous*) Stories than the *Talmud* of *Babylon*; yet this later hath obtain'd publick Honour and Belief among them: and at this day is universally received as the Authentick Body of their Law. In this Compilement the *Misna* is as the *Text*, and the *Gemara* as the *Comment*; in which the different Opinions of the Ancient Masters are reported and discuss'd, and a final and absolute Decision thereunto annexed.

And thus we have seen (in brief) the Original

riginal of the *Talmud*, which by way of eminence is often ſtiled *the Law*; and indifferently uſed for the *Miſna* or the *Secundary Law*, which contains the Traditions of *Moſes*; and the *Gemara*, containing the Diſputations and Deciſions that have been made upon thoſe Traditions; though properly ſpeaking, theſe two are conſtituent parts of the *Talmud*. In which many paſſages are inſerted, which if taken literally, the *Jews* confeſs, would look like the moſt idle and Romantick Tales that ever filled a *Legend*. And therefore they aſſigne them a ſecret and reſerved interpretation, which, ſay they, fall not under the comprehenſion of Vulgar and Ordinary Capacities.

But after all this, it muſt be granted, that ſome Chriſtian Writers underſtand the *Talmud* to be nothing elſe but a Syſtem of the παραδόσεις or Traditions of the Jewiſh Fathers; which if granted, can at moſt reſpect but one part thereof, namely the *Miſna*. It is true, that theſe παραδόσεις were highly valued by the *Phariſaical Jews*, and as meanly looked upon by the *Sadduces*; who pleaded as eagerly for their Non-obſervance, as the other did to the contrarie. And the fierce and impetuous contention which hapned about theſe Traditions in the School of *Antigonus Sochæus*, gave name and birth to the *Phariſees* and *Sadduces*, the firſt factious Sectaries notorious among the *Jews*. *Joſephus* ſpeaks much of their Emula-

tion and Strife; and how the *Sadduces* were abetted by the *Wealthy*, and the *Phariſees* by the *Multitude*: And that in the end the later ſo prevailed with the *Populacie* as to have the παραδοσεις to be taught for Doctrine, and to be made an Authentick Inſtitution of their Schools. Of which numerous are ſaid to have been erected purpoſely to advance the *Phariſaical* Diſcipline.

Yet it muſt here be remarked, that the teaching of theſe Traditions did not totally exclude, though greatly diminiſh the inſtruction of the written Law. For in every Colledge of the Univerſity of *Hieruſalem*, there were two Schools, the one called the *Bibliotheca*, becauſe therein they uſed Books, and taught the *Scriptural Law*; the other was called the *Miſna*, or *Beth Talmud*, or *Houſe* of *Doctrine*, by reaſon of the Traditions that therein were inſtilled. Both theſe Schools flouriſhed till they were laid deſolate by *Titus*; whoſe deſolation occaſioned (in great part) the writing of the *Sepher Miſnaioth* by *R. Juda*, who is ſaid to have lived under the three *Antonines*; *Pius*, *Marcus*, and *Commodus*.

But what in this affair is not the leaſt obſervable, there is no expreſs notice taken of the *Talmud*, by thoſe Fathers who lived in the four firſt Ages of Chriſtianity; notwithſtanding they ſpoke many things of the Jewiſh *Traditions*. And *Tertullian ex profeſſo* writing againſt

againſt the *Jews*, though he ſpeaks diſtinctly of the Primordial Law given to *Adam*, and of the Law of the two Tables delivered to *Moſes*, yet he makes not the leaſt mention of the *Miſna*, or *Oral Law*. S. *Auſtin* (of the fifth Age) doth expreſly name this Δευτέρωσις, or *Second Law*, as containing certain Traditions of the *Jews*, which they wrote not, but got by heart, and tranſfuſed them from one to another by word of mouth. But the great darkneſs that befel the *Jews* Records at the beginning of Chriſtianity, might be one reaſon why the knowledge of the *Talmud* came ſo late to the Chriſtian world. And indeed, for almoſt two Ages after the *Talmud* was finiſhed, but little light or certainty is to be met with in the Hiſtory of the *Jews*. And as to our part of the world, it was not much acquainted with the Doctrines and Records of the *Hebrews*, till they were expell'd *Babylon*. At which time a great part of them came into *Europe*, and eſpecially ſettled in *Spain*; where applying themſelves unto Studie, the *Rabbins* began to multiply, and grow *Learned*; and to illuſtrate the *Talmud* with Commentaries, Expoſitions, and Homilies: As is to be ſeen in the Writings of *Zacuth*, *Abarbinel*, *Gautz*, *Ben Nachman*, &c. (all Spaniſh *Jews*). but eſpecially *R. Moſes Ben Maimon* (born at *Corduba*, and a Student in *Egypt*, whence he was called *Moſes Egyptius*) who in the 23d year of his Age began to com-

ment upon the *Misnaioth*, or the Text of the *Talmud*; which he finished at thirty. He lived seventy years, and during his whole life was so studious in writing upon, and instructing Religion, that to this day it is said of him: *From* Moses (the Prophet) *to* Moses (the *Egyptian*) *there was never such another* Moses.

The first among Christians who took more solemn Cognizance of the *Talmud*, was *Justinian* the Emperour, who about the 551 year of Christ gave Toleration to the *Jews* to read the Sacred Bible in their Synagogues in the Greek Tongue; but utterly prohibited them the Reading of the *Misna*, as being neither adjoyned *to the Sacred Books*, *nor delivered from above to the Prophets*; *but a meer invention of Earthly Men, who had nothing of Heaven in them.* As is to be seen *Novella* 146. where the Notes upon that Constitution say, that the *Misna Torah* was Composed out of the *Caballisticks* and *Anagogicks* of the *Jews*; or some allegorical interpretations, pretended to be derived from *Moses*.

When the *Jews* were setled in *Italy* and *France*, the Bishops of *Rome* began to take severe cognizance of the *Talmud*. For Pope *Innocent* IV. commanded all the Copies thereof that could be found in *France* to be burned, because it contained *manifest Blasphemies against God, Christ*, and the Virgin *Mary*, *inextricable abuses*; *erronious* and *unheard-of*

Fooleries

Fooleries. And in *Italy* the *Talmud* fell under the same Condemnation: for Pope *Julius* the third by solemn Bull sentenc'd it to the Flames, as containing many things offending the *Divine Law*, and the *Orthodox Faith*. Upon which the Inquisition seised upon all the *Gemara's* that could be met with in the Regions of *Italy*, and made them an *Holocaust* to the *Holy Chair*, &c.

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